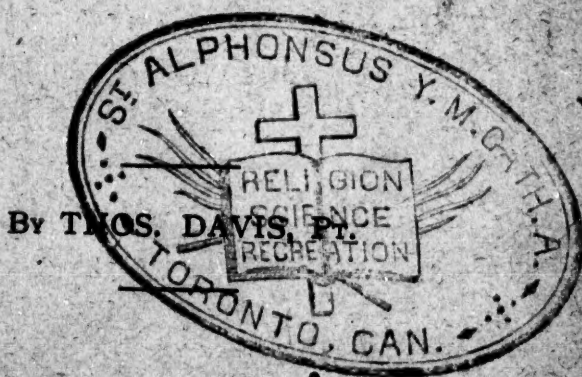


THE
CLAIMS OF
ANGLICANISM

—BEING—

An Examination of the Articles of
the Church of England.



By THOS. DAVIS, PT.

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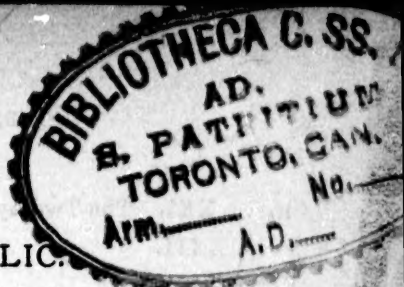
ERRATA.

On page 45—for "admission of" read "remission of," and for "portion" read "pardon."

On page 58—for "supernatural event" read "supernatural want."

On page 91—to "be they worthy" add "or unworthy."

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TO THE PUBLIC.

IN giving to the general public the following short papers on the Articles of Faith of the Church of England, which contain doctrine peculiar to herself alone, and which consequently render her distinct and separate from the Catholic Apostolic Church from the beginning,—I do so with the full consciousness of my entire inability to do justice to the subject. In this lightning age of fast travel, fast living, and of fast going to the devil, most people have a repugnance for long and abstruse articles, particularly on religious subjects. They are so attentively engaged in pursuit of the almighty dollar, that they can spare no time for the study of that subject, which should be the first concern of every sensible man,—the study of religion. All Protestants (Anglicans included) boast of their great and glorious privilege,—the right of private judgment—but, if things be sifted a little, it will be found that instead of following their own judgment on matters of religion, they are simply following the private judgment of their leaders. These do the dogmatizing, and the reasoning, (the very little there is among them)—the common herd follow, as so many sheep.

Certain leaders in the Anglican Communion, rev. gentlemen in the city of Toronto, have lately brought before the public, in the columns of the *Daily Mail*, the absurd claim, "that the Church of England is the original Catholic Church in its purity." We shall now briefly see if said claim can be substantiated by logic and history. Knowing well the little modicum of learning I possess, and my inability to do justice to the Catholic cause, I have no hesitation in submitting all I shall say to those ecclesiastical superiors, whom God has given me, as the guide of my actions and conscience. Without due submission to their guidance, I should be like unto so many of the unfortunates, whom I daily see, in the Protestant world around me,—“tossed to and fro by

every wind of doctrine." Assuring the kind reader that I shall deal only with a system, and with principles, and not with individuals in particular,

I have the honour to be,

Respectfully,

THOMAS DAVIS,
Priest.

MADOC, Ont.,
Nov. 1st, 1887.



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PREFACE.

To the Editor of the CATHOLIC WEEKLY REVIEW.

SIR,—For some time past the Toronto press has contained letters from certain Anglican clergymen, claiming for their politico-religious institution the right to be considered "the *original* Catholic Church, in its primitive purity." These letters are the occasion of the following hurried and brief examination of the Articles of Faith of the Church of England, the study of which cannot fail to convince every candid mind that such a claim is perfectly absurd, and without a shadow of foundation. The Anglican Church, being the offspring of that revolt against the authority of the Catholic Church in the 16th century, mis-called the Reformation, it is simply one of the many phases of what is incorrectly designated as the Protestant Religion. Protestantism, in any and all its forms, is simply a moral monstrosity, and not by any means a religion; the line of demarcation between it and Infidelity, which is its logical conclusion, can to-day be scarcely defined. I am free to admit that the Anglican Church is the least deformed of all the sects. It is so for the reason that it is the least reformed of them all. It is, however, just as worthy of censure under every respect, as is the latest development of the insane doctrine of Private Judgment—the senseless and infidelizing Salvation Army. They both have the self-same foundation—the private judgment of the individual. The question—"which is the original Catholic Church," is one of easy solution as between the Church of England and the Catholic Roman Church. They both admit the Creed of St. Athanasius, the Apostles' Creed, and the Nicene Creed, in each of which a solemn profession of Faith is made in the Catholic Church and in Catholic doctrines. Anglicans, as a general rule, admit the purity of the Church for the first 800 years. In examining each of the Thirty-

nine Articles, containing doctrine contrary to that always held by the Church Catholic, I shall as much as possible eschew theological proofs, and shall chiefly confine myself to simply stating what it is the Church has always held on the points in dispute, and then refer to the testimony of one or more of the early Fathers in corroboration of what I advance. This, as is easily seen, should prove conclusive to every candid mind. If what the Catholic Roman Church believes to-day on each of these doctrines in opposition to the Anglican Church was believed hundreds of years ago, even in the times when the Church was confessedly pure, then, this is proof positive, that the Catholic Roman Church is the original Catholic Church; and that the Anglican is what I said above it is, simply one of the many phrases of Protestantism.

In writing for the Press, it is necessary to be as brief as possible. I would, therefore, respectfully ask your readers to kindly remember that I do not propose to give, by any means, an exhaustive examination to the Thirty-nine Articles; nor do I propose to bring forward a tithe of the testimony from the early Fathers of the Church. I fondly trust, however, that sufficient will be said on each article examined, to amply prove the truth of the doctrine of the Catholic Roman Church; and to prove that the Anglican Church is founded in heresy and schism. Heresy is derived from a Greek word signifying—a choice. It is called heresy, because by it each one chooses for himself the doctrine he thinks best. As that faith required of mankind for eternal life essentially depends upon the divine authority alone, and not upon choice, or caprice, heresy has, in every age of the Church, been looked upon as a most deadly sin, and deeply criminal. Schism is derived from a Greek word, signifying, “a cutting off.” Since heretics, as well as schismatics, cut themselves off from the Church, they can both, by a generic term, be said to form a schism. Separation from the Church can be effected either by teaching or holding doctrine contrary to what she believes; or by breaking the unity of the Church through disobedience or rebellion. The former begets heresy, the latter, schism. Schism, then, is a denial of obedience to the lawful Pastor

in those things which pertain to the duty of his office. It may take place in two ways,—the one whereby obedience is denied to the Supreme Pastor,—the other whereby it is denied to the inferior Pastors. The Novatians, A.D. 250, who denied obedience to Pope Cornelius, are an example of the former, and the Donatists, A.D. 320, who refused obedience to the Bishop of Carthage, are an example of the latter. St. Cyprian, A.D. 250, says: "Of all schisms, that whereby obedience is withdrawn from the Supreme Pontiff is the most dangerous to the Catholic Church." (*Epist. ad Cornel. Pap.*) Both schism and heresy burst asunder, as much as in them lies, that essential bond of union between Christ and His Mystical Body,—the Church. Therefore, they who are guilty of either, become as withered branches, having no vital union with the parent trunk. That the Anglican Church is founded in Heresy and Schism, is evident from the fact that many of her articles of faith are diametrically opposed to the doctrines held by the Church Catholic from the beginning, and because many of these articles are undoubtedly heretical and schismatical. Some of her articles contain the very same doctrine as is held by the Catholic Church, and these I pass by. In clinging to these doctrines Anglicans act wisely, but, alas! they hold them without spiritual profit, for the reason that they are devoid of *charity*, which is essentially requisite, and charity can have no vital existence where the bond of union between Christ and His Church is wanting. Speaking of that charity, St. Augustine, A. D. 395, says: "It is the peculiar gift of Catholic unity and peace" (Tom. 7, lib. 3, cap. 16.) Others of these articles contain doctrine which is peculiar to the Anglican Church alone, and therefore they render her distinct and separate from the Catholic Apostolic Church. To these I shall chiefly confine myself. As a general thing, the Thirty-nine Articles will be found to deserve the same notes of censure as were passed by the Council of Constance, A.D. 1414, upon the tenets held by that arch-heretic, John Wickliff. I will now enter upon a brief and necessarily superficial examination of the principal articles of Anglican faith which contain doctrine peculiar to the Church of England alone, and which is diametrically opposed to that doctrine

delivered by Christ to His Church, and which has been handed down to us through the Catholic Apostolic Church from the very first ages of Christianity. I would here respectfully say, that I defy any member of the Anglican Communion, lay or clerical, to take up each article I arraign, and successfully clear it from the charge of falsehood or heresy, as the case may be. Disputation is not my object or desire, but simply the vindication of the truth and justice of Catholic teaching. The claims of Anglicanism are fraudulent, and if they are not, surely some one, at least, of the sentinels on their watch-tower, will have the Christian charity to logically prove their genuineness.

T. D.



THE

CLAIMS OF ANGLICANISM.

I. THE SIXTH ARTICLE.

OF THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

"Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority, was never any doubt in the church," etc.

THIS is one of the articles of faith of the Church of England, which contains doctrine peculiar to her alone, and renders her distinct and separate from the Catholic Apostolic Church. It is made up of two principal propositions, which must be each examined separately. The first of these propositions is, "Holy Scripture containeth all things necessary to salvation," etc. The second proposition is, "In the name of the Holy Scripture," etc. The first of these propositions, as is plain, is directed against the teaching of the Church Catholic, on "Tradition." It is radically false for many reasons, among which, I may mention the following. In making Holy Scripture the standard, or rule of faith, for mankind, the Anglican Church not only destroys the *raison d'etre* of the Church founded by Jesus Christ ; but she likewise flatly contradicts the whole gospel narrative itself. As a matter of fact, it is indisputable that the Church was prior in point of time, to the Scriptures themselves. She received and fulfilled her commission long before a single line of

the New Testament was written. Hence, it follows, that the first converts of Christianity either had no solid reason for believing the gospel as preached to them by the Apostles, or they derived their faith therein, through that medium alone, denied by the terms of this proposition. The command of Christ was,—“to teach and to preach.” He Himself never wrote a single word of that Scripture we are now told was to be the rule of faith for men, nor did He ever command the Scriptures to be written. The infant Church received the law of the gospel by the oral teaching of Christ, and she, by oral teaching alone, converted the world. Wherefore, as Holy Writ itself testifies, the Church, by her very constitution, is alone the medium, or rule of faith, whereby mankind is to learn the law of Christ. Wherefore, also, the very nature of the case requires that the true Church of Christ be, essentially, a church of tradition. Anglicans can never give sound and logical reasons to reflecting minds, sufficient to convince them, that what they call Holy Scripture is such in reality. We nowhere find that the Apostles ever wrote for the purpose of handing down the entire Christian doctrine. They simply wrote for the purpose of supplying, by writing, what they were unable to accomplish by preaching. Were it even the case, that we had in our possession the entire writings of all the Apostles, it would not, by any means, follow that we had, then, the entire revelation of Christ, unless we were at the same time *infallibly* certain, that they (the Apostles) did actually write that revelation in its entirety. It has always been the teaching of the Catholic Apostolic Church, that there are many things in the deposit of faith which were never entrusted to writing, but were delivered *viva voce*, or by tradition. Tradition, in the Catholic sense, is, “*all that body of truths derived from the very mouth of our blessed Lord, and which the Apostles have not necessarily committed to writing, together with all that the Holy Ghost—the spirit of truth dictated to them, to be delivered to the Universal Church*” (John 16 : 13.) To deny the truth of tradition in this, the Catholic sense of the term, is to deny the words of Christ Himself. It is to introduce those baneful principles which, since the so-called Reformation in the 16th century, have been fast undermining

the very foundation of all faith, and dragging so many noble souls into the dark abyss of blank infidelity. St. Chrysostom, A.D. 390, in his commentary on the words of the Apostle, "Therefore, brethren, stand fast and hold the traditions which you have learned, either by word of mouth, or by our epistle," says: "Hence it is clear that they (the Apostles) did not deliver all things by epistle; but many things also which were not written, and the latter are equally worthy of faith as the former. For this reason we believe the tradition of the Church also to be worthy of faith. It is tradition, enquire nothing more" (Tom. 4, Comment. in Thess.) St. Epiphanius, A. D. 400, says: "We are obliged to use tradition also; for all things cannot be learned from Divine Scripture. Wherefore, the Apostles delivered some things in writing, others by tradition, which St. Paul himself affirms, saying: 'As I delivered them to you,' etc. (Lib. 2, Contra Haeretic.). Theophlactus, A. D. 170, commenting on the same passage, says: "From those words, it is evident that St. Paul and the other Apostles by no means committed to writing all the precepts which they delivered to the people. (Comment. in 1 Cor.) In his commentary on the second chapter of St. Paul's Epistle to the Thessalonians, the same saint says: "Hence, indeed, it is clear that St. Paul delivered most things to the Thessalonians *unwritten* by exhortation only, that is, by word of mouth and not by epistle. For otherwise the one would not be equally worthy of faith as the other. Let us therefore consider the tradition of the Church so worthy of faith as to require no further evidence." (Comment. in 2 Thess.) St. Augustine, A. D. 395, declares "that the baptism of infants rests on the authority of Apostolic and Divine Tradition," and also "that it is by Apostolic Tradition we know that persons validly baptised by heretics are not again to be re-baptized." (De Bapt. Contra Donat.) St. Iraenus, A.D. 290, says: "Suppose the Apostles had left us no writings, would we not be bound to follow the rule of doctrine which they delivered to those to whom they committed their churches? To this rule many foreign nations assent,—people who believe in Christ—who without letters or ink have salvation written on their hearts by the Spirit, and who, diligently guarding the ancient

tradition, believe in one God, maker of heaven and earth and all things therein, through Jesus Christ, the Son of God, who through transcendent love for His creatures took upon Himself that substance which was from the Virgin ; He by His own power uniting the human to the divine nature, suffering under Pontius Pilate, and rising again, was received with glory into heaven, and is to come as the Saviour of the good and the Judge of the wicked, and will cast into eternal fire the perverters of the truth and all who despise the Father and His own last coming. They who have held this doctrine without the aid of letters, although wholly ignorant of our language, opinions, customs and mode of life, yet, because of their faith, whereby they are truly wise, walking in the paths of justice, chastity, and spiritual prudence, are pleasing in the sight of God." (Lib. 5, cap. 4, *Contra Haeret.*). I cannot forbear giving, in conclusion of this subject, the striking words of St. Basil, A. D. 350, on the teaching of the Catholic Apostolic Church on tradition, in opposition to the manifest heresy contained in this article. He says : " Of the dogmas preached in the Church we have some transmitted in writing ; others, which were delivered in mystery, that is in an occult manner, we have received by means of Apostolic tradition. Both are equally efficacious in promoting piety, neither does any one who has even the slightest pretensions to a knowledge of ecclesiastical rites object to them. For, if we proceed to reject as of little moment, such points as are not transmitted in writing, we shall by our impudent daring also condemn those things necessary to salvation which are contained in the gospel ; nay, we shall reduce the whole preaching of the faith to a mere name." (Lib. de Spiritu Sancto, cap. 27.) Such testimonies as these proclaim the truth of the teaching of the Catholic Roman Church, and stamp the doctrine of the Anglican Church in this article with the brand of falsehood and heresy, wherefore the living, infallible voice of God's Church, and not the Holy Scriptures, is the divinely appointed guide for mankind, and this first proposition is therefore untrue in every particular. God's Church and not Holy Scripture being the depository of His revelation, it follows that she can pronounce judgment upon whatever has

been revealed, independently of whether the same was by the Apostles entrusted to writing or not.

II. THE SIXTH ARTICLE.—*Continued.*

THE second proposition of this 6th article is,—“In the name of the Holy Scriptures we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.” It then goes on to enumerate the Books to be considered as Scripture, or, in other words, to declare the Anglican Canon. As was seen already, Christ’s Church was prior to Holy Scripture, and was commissioned by Him to be the sole medium whereby men should learn His revelation. Wherefore, from the very nature of the case, she must be the depository and custodian of all Scripture, and it pertains to her alone to define the meaning thereof. Hence, it is plain that, so far as concerns the Holy Scripture, it, in itself, is simply a faithful record of the events it contains. No record can authenticate itself. For this there is required some extrinsic witness, or voucher, and every record can possess only the self-same authority as does its voucher. In other words, the authority of the voucher for any record, and the authority of the record vouched for, must necessarily be equal. The Anglican Church does to-day and always has repudiated the very idea of her own infallibility. Wherefore, when in this article she vouches for the Books of Scripture comprised in her canon, she does so simply as a fallible human institution. These books can have none but fallible authority, and on their contents Anglicans can build none but fallible or human faith, which is essentially repugnant to Divine *infallible* faith in Christ’s revelation. (Mark 16 : 16.)

By the principles laid down by the Church of England in this article, Anglicans can have at most only mere opinion for the truths of revelation; but the faith required of Christians, by its very nature, excludes *opinion*, and must be based on absolute *certainty* itself. Wherefore,

without an infallible witness, or voucher, all belief in the truths of Christianity becomes the jest and the sport of the scoffer and the infidel. What I here say must be evident to every man who knows the essential requisites of Divine faith. It is true that the Anglican Church, in her 20th article, says :—"The Church hath power to decree rites, and ceremonies, and authority in controversies of faith ; and yet, it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another." The question must here arise,—who is the judge of the Church in thus acting, and who is to decide whether her actions are conformable to Holy Scripture or not? The answer to this question is, and must be, that it is the individual who is the judge, both of the action of the Church and of the teaching of Scripture. Wherefore, the Anglican Church, on her own principles, reduced to their ultimate analysis, rests on the very same basis as do all the heretical sects of the day—namely, on the private judgment of the individual. It is said,—“that those books are canonical of which there never was any doubt.” In the early ages of the Church, very many doubted the canonical authority of the Book of Esther ; yet it is accepted as canonical by the Church of England. Among the learned men who so doubted were St. Athanasius, A.D. 320, St. Gregory, Nanzianzen, A.D. 376, and before them, Mileto, Bishop of Sardis, as we read in the Ecclesiastical History of Eusebius, A.D. 350. The same St. Gregory, Nanzianzen, and the Fathers of the Council of Laodicea, A.D. 350, doubted the canonical authority of the Book of Revelations, and yet it also is accepted as canonical. How this glaring contradiction between the words of this article, and the acceptance of these Books can be reconciled, I leave to others to decide. In framing her canon of Scripture the Anglican Church followed rather the repudiated Synagogue of the Jews, than the Church established by Jesus Christ,—which is, as St. Paul says, “the pillar and the ground of truth.” St. Irenæus, A.D. 190, says : “But, whatever is of the Church, that we must already love, and must hold fast to the tradition of truth” (Lib. 3, cap. 4, *Contra Haer.*). The Christian Church did not

receive its canon of Scripture from the synagogue, for it is an historical fact that the Jews themselves had no permanent or fixed canon until long after they had entirely rejected Christ. Did the Anglican Church properly understand the essential requisites for Divine faith in the truths of Christianity, she could not consistently accept the canon of the synagogue without attributing to it the prerogative of infallibility. By this article are rejected the Books of Tobit, Judith, Wisdom, Ecclesiasticus, the two Maccabees, and others, which the Church Catholic has placed in her canon. In this 6th article it is said,—“that those books (as Heirome saith) the church doth read for example of life and instruction of manners.” The inference here conveyed is, that because St. Jerome had doubts of their authority, they, therefore, should form no part of canonical Scripture. If this reason were logical, it should also apply to those books referred to above, which undoubtedly were considered doubtful, until they had received the seal of Holy Church. The truth of the matter is, that this testimony of St. Jerome is in no way pertinent to the case before us. This is plain from the fact, that the canonical authority of the books of which he speaks was not decided by the Church in his time. It has always been a fixed Catholic principle, that unity should exist in all things fixed and defined, liberty in things undefined or doubtful, and charity in all things in general. Hence, it is evident that St. Jerome and those of his day could lawfully doubt of the canonical authority of these Scriptures, so long as the Church had not as yet passed her final decision upon them. Once such a decision was given, then it was no longer lawful to doubt them. It must, moreover, be kept in mind that these Scriptures were never so doubted but what there were always found many Fathers, and learned men, who regarded them as canonical. Wherefore, the tradition descending from these Fathers gave the Church, in process of time, sufficient material for determining the question, and for framing, under the guidance of the Spirit of truth, an infallible decree as to their canonicity. The Council of Carthage, A.D. 397, to the decrees of which the great St. Augustine subscribed, pronounced them canonical. So also did Pope Gelasius, A.D. 492. Isodore of Hispalis,

A.D. 424, attests, "that before his time they were so defined by the Church." Pope Innocent, A.D. 402, testifies to the same thing (Tom. 1, Conciliorum, Epist. Innocent, etc.) None but those inflated with the spirit of pride could possibly reject such high authority as this. The Anglican Church, in rejecting these books, has consequently rejected the genuine Word of God. Wherefore, in this article she has made herself as uncatholic and as Protestant as is every other sect in the Protestant world—down to the senseless and infidelizing Salvation Army.

III. THE NINTH ARTICLE.

OF ORIGINAL OR BIRTH SIN.

"Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk) but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby, the lust of the flesh, (called in the Greek phronema sarkos) which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet, the Apostle doth confess that concupiscence and lust hath of itself the nature of sin."

THE doctrine of the Catholic Apostolic Church, "on original sin," was first attacked by Pelagius, A.D. 420, in his fourteen books on the Epistles of St. Paul. It was principally owing to the energy of the great St. Augustine that the Pelagian heresy was formally condemned by the Church, in the Council of Ephesus, A.D. 431. In opposition to the heresy introduced by Pelagius, the Anglican Church in this 9th article rightly maintains that every man naturally engendered of the offspring of Adam is born into this world stained with the guilt of original sin." She most grievously errs, however, in herein main-

taining, with Luther and other so-called reformers of the 16th century, "that this sin remains in those who are regenerated in the sacrament of baptism, and that concupiscence really is and remains a sin in those so regenerated." It has always been the teaching of the Catholic Apostolic Church, that man was originally created in a supernatural state, in a state of original justice, which Holy Scripture calls "the likeness of man to God" (Genes. 1:27). In this supernatural state, all the faculties of man were much more excellent than they are now. His mind was enlightened by spiritual knowledge, infused into him by the word of God, his will was perfectly regulated and subject to God, his body was created incorruptible, and his whole being was protected by the sanctity of his soul from all the miseries and afflictions which now make this earth a prison and a place of banishment. God, who created him a perfectly free agent, promised to Adam, and in him to all his posterity, (should he prove faithful to His command) to superadd to the supernatural life of grace during his trial on earth, the supernatural life of glory in eternity. Adam unfortunately sinned, and by so doing lost for himself and his posterity, both the supernatural life of grace and that of glory. Wherefore, the transmission of sin to us from Adam, consists in the *non-transmission* to us of that original justice, or supernatural state of grace, in which he was originally created. After the fall of Adam, God in His mercy still ordering man to a supernatural end, gave to him the grace of our Redeemer. In the new law this grace is applied to our souls, in the first place, through the Sacrament of Baptism. By this sacrament, all sin both original and actual, together with all the penalties due thereto, are entirely washed away. "I believe in one baptism for the remission of sins," says the Nicene Creed. Although all sin is washed away by the sacrament of baptism, not so are all infirmities. Hence, evil concupiscence, by which the flesh lusteth against the spirit and which we must constantly resist, remains in the persons baptised. Concupiscence, according to St. Thomas, is "the appetite which tends to the gratification of the senses." This tendency, *in se*, is neither good nor evil. It is determined by its object. The word concupiscence, however, is frequently

used for that appetite which exists in fallen man, and is *not sin itself*, but an *incentitive* to sin. It did not exist in Adam until after his fall, and from him it has passed to all his posterity. It remains after baptism, so that all, even the greatest saints, have to wage constant war against it without being able to eradicate it. The reformers in the 16th century, starting from the false principle "that man's freedom was destroyed by the sin of Adam," maintained, as does this 9th article, that concupiscence (even when the will resists it,) has the *nature* of sin. Catholic teaching always was and is, "that human actions, to be moral or immoral, essentially depend upon the free will of the agent." Wherefore, when the will resists it, concupiscence cannot possibly have the *nature* of sin. Of itself, then, concupiscence is not sin, but is only the *effect* of the sin of our first parents. Where this 9th article says, that St. Paul confesses that concupiscence has of itself the *nature* of sin, it utters a glaring and unmitigated falsehood. St. Paul confesses no such thing, nor does the passage from Rom. 8 : 7 afford any apology for the flagrant error therein introduced. The wisdom of the flesh of which St. Paul speaks, does not refer to the *incentitive* to sin, which he says is in himself and other holy men, but to the *consent of the will* to that incentive. The wisdom of the flesh, as St. Paul speaks of it, pertains not to original sin, but to actual sin. He attributes it only to sinners who follow what is earthly and walk according to the flesh, as may be seen by consulting Rom. 8 : 5, 6, 7, 8. It is a frequent practice in Holy Scripture, to give the name of sin to things that by no means have the nature of sin. For example, sacrifices for sin are called sin (Osee. 4 : 8.) Because Christ was a sacrifice for sin, God says, "He was made sin for us," (2 Cor. 5 : 21). So also is concupiscence in the regenerated, called sin by St. Paul (Rom. 6 : 12). To omit many similar testimonies from the early Fathers, I shall content myself with here giving, in the first place, an extract from the writings of St. Augustine, A. D. 395, wherein he beautifully sums up the Catholic doctrine on the subject before us. He says: "Concupiscence is called sin in this sense, because it originated from sin, though now it be not, of itself, sin in the regenerated. As the language

which the tongue pronounceth is called, a tongue; and the writing which the hand executeth is called, a hand; so, in like manner, concupiscence is called sin, because if it prevail, sin is the consequence. Just as cold is called sluggish, not because it proceeds from the sluggish, but because it renders people sluggish. Concupiscence of itself is not indeed a sin in the regenerated, so long as the will does not yield its consent to illicit acts, and the mind, which possesses the sovereignty over the members, suffers them to perpetrate what is unlawful; so that if that be not done which is written, "thou shalt not covet," this, at least, may be done which we read elsewhere, "thou shalt not go after thy concupiscence" (Eccl. 18: 30). But whereas, by a certain manner of speaking, concupiscence is called sin, because it originated from sin, and if it prevail, makes us guilty of sin; the wicked propensity arising therefrom influences every person born into the world. This propensity, the grace of Christ through the remission of all sins in the persons born again by baptism, doth not suffer to prevail, provided we obey it not, when it may be said in a certain manner to command us to commit evil deeds" (Lib. 1, de Nupt. cap. 23). St. Gregory, A. D. 590, confirms also the doctrine of the Catholic Church, "on original sin," in opposition to this article of Anglican faith. He says: "If there are any who may say that in baptism sins are effaced *superficially*, what greater infidelity than such an assertion? Whereas, the soul *radically* freed from sin by the sacrament of faith adheres to God alone" (Lib. 3. Regist. Ep. 30). St. Augustine, A.D. 395, also says: "In baptized children the guilt of concupiscence is remitted, concupiscence itself is left for probation" (Lib. 1, De Peccat. cap. 39). "In baptism the guilt of concupiscence is pardoned, but the infirmity remains" (Lib. 1, de Nupt., cap. 23).

Such has always been the doctrine of the true Church of Christ, "on original sin." Wherefore, when the Anglican Church, in this 9th article, proclaims its very contrary, she goes against all antiquity, and therefore proves herself to be a false and heretical church.

IV. THE ELEVENTH ARTICLE.

OF THE JUSTIFICATION OF MAN.

"We are accounted righteous before God, only for the merit of our Lord and Saviour, Jesus Christ, by faith and not for our own works, or desirings ; wherefore, that we are justified by faith only is a most wholesome doctrine and very full of comfort, as more largely is expressed in the homily of justification."

IN this article are two grave errors, both directly opposed to the teaching of the Catholic Apostolic Church from the beginning. The one, whereby all inherent justice in the cause of justification before God is denied ; the other, whereby it is maintained that the sinner is justified by faith only. Justification is the translation of the sinner from the state of sin to the state of grace, as seen in St. Paul's Epistle to the Colossians (1 : 13). "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of the son of His love." It consists in these two things, namely, in the expulsion of sin and in the infusion or acquisition of justice. The very same as the heat, by which a person from being cold is made warm, consists of two things, namely, the expulsion of cold and the acquisition of warmth. At the time of the so-called Reformation in the 16th century, one of the principal disputes was concerning the way in which man became justified, and the Anglican Church embraced the errors then introduced. The constant doctrine of the Church of Christ—the Holy Catholic Church—and that introduced by the Reformers may be better illustrated by an example : A certain poor man, who is grievously afflicted with scabs, ulcers, mortification, and other vicious humours, goes to a doctor to be cured, and the question is, what must the doctor do to cure him ? If he would act as the Catholic Church always has taught and acted, the doctor will do these three things. 1st. He will prescribe certain dispositions, or preparations on the part of the afflicted man for the more easy and sure cure of his disease. 2nd. He will give to him a draught, not only medicinal, by which the body is cleansed and the humours expelled, but a salutary and vivifying draught, by which his strength is re-established

and his former health is restored; and, 3rd, he will advise caution and preservatives, so that the afflicted man may not again fall into disease, and thereby lose his regained health. This is what the Church Catholic has always taught takes place in the justification of the sinner, or in the cure of the soul diseased by sin. The sinner whose soul is filled with the filth of sin, desires to be cured by God. God prescribes three things for him:—

1st. The motion of faith, hope, contrition, love, purpose of future good life, as dispositions or preparations on the sinner's part for the cure of his soul. 2nd. He infuses into the soul grace, or sanctifying justice, by which his sins are blotted out, and his lost spiritual health is restored. 3rd. He prescribes for the soul caution and preservatives by good works and the keeping of the Commandments, so that the regained spiritual health may not again be lost. Should the doctor follow the teaching of the Reformers he will take a different course entirely from this. He will merely offer to the afflicted man a beautiful, ornamented, elaborate and magnificent cloak. He will exhort him to take the cloak, and put it around him, and thus cover his diseased body. Then he may go with confidence into the presence of the King, who will be unable to recognize the filth of the body on account of the beautiful cloak which covers it. This is exactly the case in the justification of the sinner, as taught in this article of Anglican Faith. According to its teaching the sinner—on account of the number and enormity of his sins, dares not go into the presence of God, and he asks help from Christ, as from a doctor. Christ offers him His own justice and satisfaction, as a beautiful and magnificent cloak. He exhorts him to take it by faith and, as it were, cover his crimes and iniquities, and then with confidence and audacity to stand in the presence of God. Then the Omnipotent Being, without any doubt, will declare him pure and innocent, although in reality he is not so, but a hideous object of the filth of sin. Justification is a free and gratuitous grace on God's part. St. Paul says:—"You have been justified freely" (Rom. 3: 24). The primary object in the whole of this epistle is to show that both Jews and Gentiles have been called to the faith by a free grace on the part of Almighty God. There is no such

thing as necessitating grace. Therefore, man is always at perfect liberty to accept or reject the proffered justification. Should he will to accept it, the sinner is thus prepared or disposed for it. Believing in the revelation and promises of God, he fears His Infinite justice,—hopes in His Mercy,—and trusts that God will be merciful to him for Christ's sake. He then begins to love God as the fountain of all justice, and hates and detests the sins which have separated him from God. To this incipient love of the sinner, God responds by His own Love, as it is written—"I love those who love me" (Prov. 8: 17). Thus it is, that the saying of St. Augustine, A.D. 395, is verified—"The house of God is founded by faith, raised up by hope, and crowned by charity" (Sermo. 28, cap. 4). When charity or sanctifying grace is infused by God into the soul thus prepared, then is the sinner made really just in God's sight, and as such is loved by Him. This sanctifying grace diffuses itself in the soul like a gentle unction, and renders it pure and holy in proportion to the disposition with which the heart co-operates with it. Concupiscence, or the tendency to sin, still remains after justification, but so long as the will withholds its consent from its evil suggestions, it cannot deprive him of his justice. From what is here said, and from the example given above, it follows that for our justification it is not only necessary that God should anticipate us by His grace, but it is also necessary that we should on our part consent and co-operate with that grace. Wherefore, St. Augustine, A.D. 395, has rightly said,—“He who created thee independently of thyself does not justify thee independently of thyself” (Sermo. de Verb. Apost. cap. 11). Hence, it is plain that this article of Anglican Faith is erroneous in teaching “that the sinner can contribute absolutely nothing to his own conversion,—that faith in Christ is to be attributed solely to the working of God, and His Holy Spirit. The Catholic Apostolic Church has always strongly condemned the denial of the sinner's co-operation in his own justification. Keeping in view the example given above, it will be seen that where the Church Catholic has always taught that justification is the renewal of man's moral nature by grace, the Anglican Church takes it to mean only the remission of his sins,

and the *imputing* to him the justice of Christ by faith ; where that by justification the sinner becomes really just, and as such pleasing in God's sight, the Anglican church says no,—he is only reputed, or accounted just, the merits of Christ being simply made over to his account ; where that justification is effected by grace inherent in the soul, the Anglican Church says no, it is something external,—it is a sentence merely pronounced on the soul by the Divine Judge. Since she erred so grievously on the question of original sin and concupiscence, (as was proven when examining her 9th article) it is little wonder that the Anglican Church errs thus grievously on the question of justification, so intimately connected with the former.

The second error in this article is—"that man is justified by faith only." The false and pernicious doctrine here laid down is sufficiently refuted by what is said above ; and as Anglicans profess great regard for the Holy Scriptures, I shall merely refer to them, as in them God Himself teaches far otherwise. St. James says—"Do you see, that by works a man is justified, and not by faith only" (2 : 24). Penance is required as well as faith as we read in Isais 1 : 16. St. Luke says,—"No, I say to you ; but unless you shall do penance, you shall all likewise perish" (13 : 3, 5). Christ Himself taught that Baptism, besides faith, was necessary. After Christ St. Peter taught the same doctrine—"But Peter said to them, do penance, and be baptized every one of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2 : 38). "I confess one Baptism for the remission of sins," says the Nicene Creed. Every sane man must admit that mortal sin debars from the glory of Heaven (1 Cor. 6 : 9-10). St. Paul tells us that they who are justified, are also glorified (Rom. 8 : 30). Now, therefore, if men can be justified by faith alone, then many guilty of mortal sin and dying in that state, will be both justified and glorified, because, from the very nature of faith, although mortal sin destroys living faith, it does not destroy the true faith. The true faith of itself avails not to salvation, and can, and in many cases does exist, without charity. Wherefore, it is evident how senseless, and utterly erroneous is the principle "that man is justified

by faith only." Sufficient is here said to prove, beyond doubt, that this 11th article of Anglican Faith is absolutely false and heretical.

V. THE THIRTEENTH ARTICLE.

OF WORKS BEFORE JUSTIFICATION.

"Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of Faith in Jesus Christ : neither do they make men meet to receive grace, or, (as the school-authors say) deserve grace of congruity : yea, rather, for that they are not done as God hath willed, and commanded them to be done, we doubt not but they have the nature of sin."

In the examination of this article, I must first draw the attention of the reader to the false and groundless insinuation contained therein, directed against those it calls "the school-authors." The reference is here, of course, to Catholic Divines. When the Anglican Church insinuates, (as she does in this article), that Catholic Divines ever taught, with the sanction of Holy Church, that works done by the mere force of nature alone, deserved the merit of congruity, she insinuates what is simply a base calumny. This was one of the errors of the great Pelagian Heresy, A.D. 420, which was strongly condemned by the church Catholics, especially in the Council of Trent (Sessio. 6). It has always been the teaching of the Church of Christ, that the beginning of justification comes from *prevenient* grace; that the dispositions to justifying grace commence when man, moved and assisted by Almighty God, begins to believe; and that no man, if not aided by God's grace, can, by the force of nature or knowledge of His Holy Law, love Him, or bring forth worthy fruits of penance. The principal error, however, to which I would more particularly refer, is where this 15th article maintains, "that all works are sins, which are done before the grace of faith and of Christ." The finest instincts of human nature naturally revolt against this cruel and monstrous doctrine; and

they, as naturally, incline to the teaching of the Catholic church on this point. That rational and Christianlike teaching is this, although works of this kind are not so meritorious in the sight of God, as to render us just and holy, and conciliate His friendship, and thereby render us worthy of heaven, nevertheless, poor human nature (bad as it is) has not become so utterly depraved by the sin of Adam, as that nothing *good* can come from it. All the principles of good, engrafted in the heart by a kind Creator, have not become so completely eradicated, as that man's free will, without the grace of *Christ*, but of its own natural and inherent force, can effect nothing but sin. Man's free will has certainly been greatly effected by the sin of Adam, yet, from what remains of its original excellence, it has as certainly produced many useful things, founded on industry and practical wisdom, and beneficial to mankind in general. These things, in as much as they are good in themselves, and productive of good to others, cannot by any means be said "to have the nature of sin." The testimony of all antiquity fully corroborates the Catholic doctrine on this question. St. Jerome, A.D. 380, commenting on the words, "To reveal His Son in me" (Galat. 1: 16), says,—"*Wherefore, it is manifest that the knowledge of God is by nature implanted in all, and that no one is born without Christ; but that all have within them the seeds of wisdom, justice, and the other virtues; consequently, many persons without the faith and Gospel of Christ act wisely and holily, in some respects,—such as obeying parents, relieving the indigent, not oppressing their neighbours, or plundering the property of others, and these become more obnoxious to the judgment of God, because, having within them virtuous principles and the seeds of God, they do not believe in Him, without whom they cannot exist*" (Tom. 9, lib. 1, Comment in Galat).

St. Augustine, A.D. 395, commenting on Rom. 2: 14, says,—"*But, though they who naturally do the things that are of the law, are not, as yet, to be reckoned within the number of those whom the grace of Christ justifieth; still, we either read, or know, or hear of some acts of theirs which, according to the standard of justice, so far from meriting censure, deservedly call forth our applause.*"

If we, however, discuss the ends for which these acts are performed, they will not be found to merit the praise or vindication done to justice" (Tom 3, cap. 27, 28). Again, the same St. Augustine says,—“ For, as venial sins, without which this life is not spent, do not preclude the just man from eternal life ; so good works, without some of which the life of the most wicked is scarcely found, avail not the impious to eternal salvation” (Tom 3, De Spiritu, ad Marcell, cap. 27). In one word, it is evident to every man, that there are works which, in themselves, are *naturally* good, and therefore, merit a *natural* reward from a just and omnipotent God. It is more than preposterous to say, that such works have “the nature of sin.” This is clear from the nature of sin itself ; every sin committed deserves punishment, and renders man worse and worse by its commission. Let us apply this evident truth to many examples in Holy Scripture, and we shall see at a glance the perfect absurdity of attributing “the nature of sin” to all works performed by unbelievers and, consequently, before “the grace of faith,” and “of Christ.” The barbarians showed marked courtesy to St. Paul and his companions when shipwrecked (Acts 28). Servius desired greatly to hear the word of God (Acts 13). Cyrus and Darius ordered the Temple of Jerusalem to be rebuilt (1 Esdras. 1 : 6). Pharoah and Abimelech surrendered Sarah to Abraham, and enriched him with many gifts (Gen. 20). If the doctrine of the Anglican Church in this article were true, these works of unbelievers had the nature of sin, and therefore deserved punishment, and rendered them more wicked. The same absurdity is apparent from the pages of profane history also, wherein we have innumerable examples of unbelievers, and really wicked men who, acting from *natural* commiseration alone; gave alms to the poor and needy ; or who, simply following the dictates of our common reason itself, faithfully performed their obligations, honoured their parents, and obeyed the laws under which they lived. Wherefore, from what has been said, it is clear that the Anglican Church in this 13th article has not only laid down doctrine which is manifestly heretical, but doctrine which, if true, completely justifies the bold stand taken by such numbers of professed Infidels in the

Protestant world, in this, so-called, eminently enlightened 19th century. If mere naturally good works could have the nature of sin, they would then necessarily be sinful, and make men worse by their performance. Such a doctrine may suit a spurious human institution, but, thank God, it has not, nor never had, any place in the teaching of the church of Jesus Christ,—the Holy Catholic Roman Church.

VI. THE FOURTEENTH ARTICLE.

OF WORKS OF SUPEREROGATION.

"Voluntary works, besides, over and above God's commandments, which they call works of supererogation, can not be taught without arrogancy and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas, Christ saith plainly, 'When ye have done all things that are commanded to you, say, we are unprofitable servants.'"

THE very interesting question to be decided from the examination of this article, is the question of the Evangelical counsels. The Catholic Apostolic Church has always taught that the law given by Christ embraces both precepts and counsels. These two are distinct in themselves, and cannot be confounded except by the wilfully blind and ignorant. The commandments of the Gospel oblige under pain of sin, while the counsels do not, or, as St. Jerome says, "When a counsel is given, the will is left free; when a precept, strict compliance is required" (*Lib. Contra Jovian*). The observance of the counsels is entitled to a reward, while their non-observance does not merit punishment. When the Law of the Gospel was imposed upon us, Christ, in His mercy, did not require from us in justice all that He could require, or even all that we could easily do. He gave us, as He Himself says, "a sweet yoke and an easy burthen," which, aided by His Divine Grace, we can easily bear and discharge, and to which, by the same grace, we can even superadd. Most certainly, if we only consider the

benefits conferred upon us by God, we can never render to Him an equivalent, much less supererogate by our works, but if we also consider the very mild law imposed upon us, then we can by His grace do more than His law requires, and, therefore, we can fulfil His counsels also, or perform works of supererogation. Wherefore is evident the falsity of this article in saying, "that such cannot be taught without arrogance and impiety." The Anglican Church here insinuates that Catholics, when they observe the counsels, as well as the precepts of the Gospel, believe and boast, as it were, that they are doing a compliment to the Almighty, and are to be looked upon by Him as something more than unprofitable servants. Such is far from being the case. Catholics know, and fully believe, that for their eternal salvation they are both able and obliged to do what God commands. Although Holy Church exhorts us to labour by our good works, "to make our election sure" (2 Peter 1: 10), yet no Catholic boasts that he himself has fulfilled the law or places his chief reliance on it, or teaches it to others. The Church of Christ teaches that all our works are, one day, to be thoroughly scrutinized, not by a human, but by a Divine Judge. Wherefore, even the most learned and most holy Catholics constantly will walk with deep humility and a most pious fear, often repeating from the very depths of their repentant hearts with holy David, "Enter not into judgment with thy servant, for in thy sight no man living shall be justified." They have too much cause to remember and to follow the advice of St. Augustine, A.D. 395. "Dread calling thyself just, unless thou hast the words in some other Psalm, than that wherein it is said, 'enter not into judgment with thy servant.' Woe to whoever liveth, even though he live justly, if God enter into judgment with him." (Comment. in Psal. 42).

In giving extracts from the Fathers on this and every other question of Catholic doctrine, I must necessarily be as brief as possible. When, therefore, I quote from antiquity, it must be remembered that I pass over very many similar testimonies, all bearing on the same subjects. St. Jerome, A.D. 380, says, "Why has he not a precept of the Lord concerning virginity? Because

that which is not forced, but freely offered, is entitled to a greater reward." (Epist. de Custod. Virginit.) Again commenting on these words of the Apostle, "Trusting in thy obedience I have written to thee; knowing that thou wilt also do more than I say," he writes: "Wherefore Philemon is deservedly praised by the Apostle, for by his works he exceeds the commandments and can exclaim, 'Accept, I beseech thee, the free-will offerings of my mouth, O Lord.' He, by doing more than was commanded, shall rise above those who have only done what was required of them, and who are ordered to say,—'We are unprofitable servants, we have done that which we ought to do.' Virginité is crowned with a greater reward for this reason, also, because it is enjoined by no precept of the Lord; and it soars above what is required by the commandments" (Comment. in Epist. ad Phil.). St. Augustine, A.D. 395 says,—"In the gospel our Lord hath not given us a counsel, but a commandment to love our enemies. A counsel is one thing, a commandment another. A counsel is given us to preserve virginity, to abstain from wine, to sell all and give to the poor; but a commandment is given us to practice justice, to turn away from evil, and to do good. In a word, respecting virginity it is said, 'He that can receive, let him receive it;' whereas, respecting justice it is not said, 'He that can receive, let him receive it,' but 'Every tree that doth not yield good fruit, shall be cut down and cast into the fire.' He who willingly hears and obeys a counsel, shall enjoy a superior degree of glory, but he who doth not fulfil a commandment cannot possibly escape punishment, unless he be released from it by penance" (Sermo. 6, de Temp). St. Ambrose, A.D. 370, showing the difference between a counsel and a precept, says, "That you may understand in what a precept differs from a counsel, remember the young man to whom it is first prescribed in the gospel, 'Thou shalt do no murder,' 'Thou shalt not commit adultery,' 'Thou shalt not bear false witness,' for a precept is contained where the punishment for sin is attached; but when the young man replied that he had observed the commandments, a counsel is given him to sell all that he had and follow the Lord. For the latter is not enjoined by precept, but given by way of counsel"

(Lib. de Vid.). In support of its groundless condemnation of the Catholic doctrine on works of supererogation, the Anglican Church in this article falsely interprets these words of St. Luke,—“When you shall have done all things that are commanded you say, we are unprofitable servants” (Cap. 17: 12). To show the falsity of the interpretation put upon this text, I shall omit all other proofs, and shall simply refer to an unanswerable extract taken from the writings of that eminent Father of the early church, St. Ambrose, A.D. 380. He says, “Wherefore, they who fulfil the commandments can say, ‘We are unprofitable servants, we have done that which we ought to do.’ This, the virgin does not say; he who sold his possessions does not say this, but expects, as it were, the rewards which he stored up, like the blessed apostle who saith, “Behold, we have left all things and followed thee; what, therefore, shall we have?” (Matt. 19: 27). He did not, like an unprofitable servant, say ‘he had done all things which he ought to do;’ but as one profitable to the Lord, as one who multiplied the talents committed to him by the interest he acquired, who is confident within himself and sure of his merits, he expects the reward of faith and virtue” (Lib. de Vid.).

In a word, the Catholic Apostolic Church has always insisted on the distinction between what is commanded in the Law of Christ, and what is merely of counsel. The more the Fathers of the Church are studied on the subject, the more apparent will be the entire falsity of this article of faith of the Anglican Church.

VII. THE NINETEENTH ARTICLE.

OF THE CHURCH.

“The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

“As the Church of Jerusalem, Alexandria, and Antioch, have

erred ; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith."

THE definition given in the first section of this article "of the church," is radically false and defective. The church founded by Jesus Christ must, of her very nature, be something more than is here laid down, or, she is nothing at all for which any logical mind can have the least respect. It is glaringly false to say "that the Church of Christ is *merely* a congregation of faithful men in which the pure Word of God is preached, and the Sacraments duly administered according to Christ's ordinance in all these things that, of necessity, are requisite to the same." Two things are here predicated of Christ's Church, namely, the "preaching of the pure Word of God;" and "the administration of the Sacraments." For the preaching of the pure Word of God, it is absolutely requisite that Christ's Church be an infallible Church. This is plainly evident, for if she be not infallible then she *may* preach what is not the pure Word of God, or, she *may* leave unpreached what in reality *is* His pure Word. In either of these hypotheses men could never arrive at Divine Faith in the revelation of Christ, for the simple reason that there would always be room for doubt. But when there is room for doubt there can be no Divine Faith, as it and doubt are essentially incompatible. Wherefore, in order that the pure Word of God be preached in Christ's Church, it is absolutely required that she be an infallible church.

For the administration of the Sacraments there is necessarily required an authorized ministry to administer them, and this authorized ministry must, of necessity, derive its authority from the authorized body of the church. Wherefore, the Church of Christ must be a body, duly authorized to promulgate and administer the Law of Christ, but not herself to make that law. We see in Holy Scripture itself, that Christ, in founding His Church, did not make it merely a congregation of faithful men or believers, but, as St. Paul says, "And He gave some apostles and some prophets, etc.," (Eph. 4: 11, 14). Wherefore, to those who hold the ministry, Christ has given authority to teach and to rule His Church, and therefore, in founding His Church, Christ constituted her

an authorized body and made communion with that body an indispensable condition of communion with Himself. In another part of Holy Scripture we read, "Going therefore, teach ye all nations, etc." (Matt. 28 : 19, 20). Here we see that Christ appointed a perpetual ministry with authority to teach. If that ministry had authority from Christ to teach, then all are strictly bound to believe what it teaches, for there can be no authority to teach where there is no obligation to believe. The two are correlative. Wherefore, they who reject this authority simply reject Christ Himself. Anglicans claim to believe in the Nicene Creed, wherein they make a profession of faith, "in one Catholic Church." Wherefore, they therein make a profession of faith in the unity of the Church. This unity by its very nature must extend, not only to the true faith in Christ's revelation, but likewise to the authority, competent to declare what that true faith is. That is to say, they must believe not only in the unity of faith, but also in unity of authority. They who break the unity of authority are just as much guilty of schism, as they who break the unity of faith. At the time of the Reformation in the sixteenth century, when Anglicans broke away from the authority of the Roman See, on account, as they vainly say, of its manifold corruptions and superstitions; at that time the Roman Church was just what it was for centuries before, and what it is to-day. The whole Christian world looked up to her as that one Holy Catholic and Apostolic Church, which had come down unbroken, even from the time of Christ Himself. Her authority at that time was either a usurped authority, or it was a perfectly legitimate authority. If it was a usurped authority, then it was equivalent to no authority at all, as is plain, and there was, therefore, at that time no such thing as the Church of Christ in the known world, nor had there been for ages before. In this hypothesis, Christ was simply what the many Infidels of to-day say he was—a mere myth—and His many promises to His Church were of no account whatever. If, at that time, the authority of the Roman Church was a legitimate authority, then it must of necessity have been from Christ, for Christ is the one and sole source of all authority in the Church. To resist that

authority was, therefore, to rise in rebellion against Christ Himself, and consequently to be guilty of the heinous crime of Schism. Although Anglicans foolishly proclaim that the Catholic Roman Church was buried in damnable idolatry for the space of 800 years, or more, nevertheless, they admit that she was originally the true Church of Christ, and that, even yet, salvation is attainable in her bosom. If salvation is attainable in the Catholic Roman Church, she must therefore have all the requisites for salvation. The true faith in the revelation of Christ is absolutely necessary for salvation; wherefore, she must have, and always must have had that true faith, and, consequently, there can be given no substantial justification for withdrawing from her jurisdiction. Again, if salvation is attainable in the Catholic Roman Church, then she must necessarily be in communion with Christ! If in communion with Christ she must, of necessity, be the Church of Christ, for that church can be by no possibility but one, as Christ and God are one. Wherefore, to separate from her was to separate from Christ, and to found a mere heretical human institution. The Anglican Church boldly proclaims and prides herself for having separated from the Roman See; wherefore, out of her own mouth is she condemned in the eyes of every man who dares to use his reasoning faculties. The second section of this article is sufficiently refuted by what is here said, and by what will be said when examining the 37th article. In the Nicene Creed, a profession of faith is made in one Holy, Catholic, and Apostolic Church. No church in the Christian world ever could or can to-day make good their claim to these prerogatives, except the Catholic Roman Church; wherefore, she never did, nor never could err, but remains to the end of time the only true Church of Christ.

To prove the faith of antiquity, on the Catholic Roman Church, in opposition to the heresy contained in this article, I shall content myself with giving but simply one testimony, and that from the profession of faith of Pope Agatho, concerning the Roman Church, accepted and approved of by the council of Constantinople, A.D. 680. (Acts 8, 13, 17, 18.) "He, (namely, Peter) after three recommendations, received the feeding of the spiritual sheep of

the Church from the Redeemer of mankind, in consequence of whose aid and protection, this, His apostolic Church, hath never swerved from the way of truth, even to the least particle of error; but the whole Catholic Church of Christ, and the universal synods faithfully embracing her authority, as that of the Prince of the Apostles, have invariably followed her in all things; and all the venerable Fathers and holy orthodox teachers, joyously receiving her apostolic doctrine, whereby the most renowned luminaries of the Church of Christ became illustrious, have revered and followed it; whilst heretics persecuted her with false accusations, malevolence, hatred, and detraction. This is the rule of the true faith, which, both in prosperity and adversity, this spiritual mother, the Apostolic Church of Christ, hath vigorously maintained and defended. For she, endowed with the grace of the Omnipotent God, will be proved never to have erred from the faith of apostolic doctrine, or depravedly succumbed to heretical innovations, but as she hath received this doctrine from her founders, the Princes of Christ's Apostles, so doth she retain it pure and unalloyed to the end of time according to the divine promise of our Lord and Saviour Himself, made in the sacred gospel to the Prince of His Disciples, when He said, 'Peter, Peter, behold, Satan hath desired to have you that he maysift you as wheat, but I have prayed for thee, that thy faith fail not, and thou, being once converted, confirm thy brethren.' Let your clemency, therefore, take into calm consideration how the Lord and Saviour of mankind, the author of faith who promised Peter that his faith should not fail, admonished him to confirm his brethren, which duty every one is aware hath been at all times confidently performed by my predecessors, the Apostolic Pontiffs; of whom I, though their inferior, yet, because of the ministry conferred on me by divine authority, desire to be the humble follower." (Tom. 2. Conciliorum Concil Constant.) Could I have space to enlarge upon the subject of this article, proofs innumerable could be brought forward confirming what I have here advanced. Sufficient has been said to prove the falsity and heresy of this Anglican article of Faith, and to disprove her absurd claim of being in any way the original Catholic Church.

VIII. THE TWENTY-FIRST ARTICLE.

OF THE AUTHORITY OF GENERAL COUNCILS.

"General Councils may not be gathered together without the commandment, and will of Princes. And when they be gathered together, (for as much as they be an assembly of men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore, things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scriptures."

In this article the Anglican Church falsely teaches "that the Church of Christ cannot assemble in council without the command and the will of the Secular Princes; that when assembled in council she is liable to err, and has actually erred; and that it is not possible for her to decide upon anything but what is *formally* contained in Holy Scripture." This doctrine is, no doubt, quite consistent in a church which is merely a human institution, and the slave and creature of the State, but it is essentially repugnant to the very constitution of the Church which was founded by Jesus Christ. The Church of Christ, being by her nature a perfect Spiritual Kingdom, must of necessity possess within herself all the power of a kingdom. In every kingdom the power is vested in him who holds the supreme authority to assemble together the persons to whom is entrusted the care of the affairs concerning that kingdom. It is His province not only to assemble such persons by his command, but even to enforce their attendance. In the Spiritual Kingdom on earth of Christ—the Church, the Roman Pontiff (as will be proven when examining the 37th article) is His Vicar or earthly Spiritual King. Wherefore, it pertains to the Roman Pontiff *alone* to command, and to will, the assembling of the Councils of the Church. This is also clear from the fact that Councils of the Church are spiritual assemblies, in which are treated spiritual affairs, over which things mere secular princes cannot possibly have any legitimate jurisdiction. One of the reasons for the condemnation of Dioscorus, Patriarch of Alexandria, by the Council of Chalcedon, A.D. 451, was because he had arrogated to

himself this peculiar power of the Roman Pontiff, and because he had, as Lucentius said, "the audacity to hold a synod without the authority of the Apostolic chair, *a thing that never had been and never could be lawfully done.*" When the Catholic Bishops through their legate asked the permission of the Emperor Valentinian to assemble to decide a doctrine of faith, he replied as follows, as is related by Sozomen, A.D. 440: "It is not lawful for me, a layman, to intermeddle in such matters; therefore, let the Priests and Bishops to whom such concerns appertain, meet apart by themselves whenever it is their pleasure." (Eccl. Hist. Lib. 6, Cap. 7). The Council of the Holy Apostles, which in a manner, can be called a General Council, and likewise the various councils held in different parts of the world for the first 300 years, were most certainly assembled without any authority or will on the part of mere secular princes. If the Roman Pontiffs convoked no General Councils during that period, it was not because they wanted the authority of doing so, but because the open tyranny of the secular princes prevented them. Pope Marcellus, A.D. 308, in his Epistle to the Bishops of the Province of Antioch, says: "And at the same time, they, (the Apostles and their successors) by the inspiration of the Lord, established that no council should be holden without the authority of the Roman See." Pope Julius, A.D. 340, in his Epistle to the Eastern Bishops in the cause of St. Athanasius, says: "Moreover, it was formerly decreed by the Apostles and their successors, in the forementioned statutes, to which the holy and universal Apostolic Church doth still adhere, that councils should not be celebrated without the consent of the Roman Pontiff." (Tom. Conciliorum, Marcel. et Jul.) Besides this there is not in the whole history of the Church, an instance where a General Council was convoked by the command and will of any mere secular prince, and without the command, or at least the consent, of the Roman Pontiff. His approval has always been absolutely necessary to constitute a council legitimate. Without that approval, no matter how numerous the attendance may have been, it is by no means a General Council of the Church, but a mere cabal. To this it is often objected by Protestants, "if what is

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here said is really the case, how is it that different Emperors not only employed their authority in convoking certain councils, but were also sometimes earnestly requested by the Roman Pontiff to do so? The answer to this objection is this: Church and State are not two mutually antagonistic, but two mutually dependent powers. It is the duty of each to assist in carrying out the laws of the other, each in its own proper sphere. If it be taken into consideration,—the enormous expense incurred in assembling these councils or the protection necessary to secure them against violence; that the cities in which they were generally held were Imperial Cities, and many other things that required the protection and the munificence of the Emperors,—it will be found that, humanly speaking, they could scarcely have been held by the authority of the Roman Pontiffs *alone*. Against the latter false doctrine in this article, the Church of Christ has always taught that the decisions of the General Councils, confirmed by the Roman Pontiffs, in matters affecting faith and morals, are irrevocable, because they are certain and infallible, and that such decisions are the decisions of the universal church. St. Augustine, A.D. 395, calls the decision of a Plenary Council "the consent of the whole church." (De Bapt. Contra Donat). St. Athanasius, A.D. 370, says, "and this was the reason why the whole world assembled in council," etc. Epist. de Synod Armin. et Seleuc.) St. Leo, A.D. 440, considered the consent of the Council of Chalcedon to exclude all further doubt or question and denies that they who rejected its decrees could be classified as Catholics. He says, "Know then beforehand, venerable Emperor, that they whom I pledge myself are to proceed from the Apostolic chair, shall be directed not to enter into conflict with, or dispute against the enemies of faith. For we dare not meddle with the things defined, as it hath pleased God, at Nice and Chalcedon, as if what have been fixed by so high an authority under the guidance of the Holy Ghost can be doubtful or unsettled." (Epist. ad Leo August). St. Cyril of Alexandria, A.D. 424, says, "Come let us see, if you please, what the heterodox imagine to be wrong in those things now brought into question, and which were formerly defined in the Holy, and most numerous

attended Council of Nice. For whosoever chooseth to maintain the faith which hath been defined and explained most correctly, and with the assistance of God, by that holy and great Synod,—the stay and firm prop of our souls, he indeed will proclaim the truth, obtain glory with Christ, and shine forth as a faithful and true adorer." (De Sanct. Trinit.). That the Church of Christ can by her very constitution pronounce upon whatever is in the *Deposit* of faith, independently of whether the same was committed by the Apostles to writing or not, has already been sufficiently proven when I examined the 6th and 19th articles. Hence it follows from what has been said that the Anglican Church in this article contradicts not only the very constitution of the church founded by Jesus Christ, but likewise, contradicts the teaching of the Catholic Church from the beginning.

IX. THE TWENTY-SECOND ARTICLE.

OF PURGATORY.

"The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented and grounded upon no warranty of Scripture, but rather repugnant to the Word of God."

THIS article treats of considerably more points of Catholic doctrine than its title would seem to indicate. It treats not only of Purgatory, but also of indulgences, the respect and veneration due to sacred images and relics, and of the invocation and honorary worship due to the saints. As it condemns them all without a word of explanation and in general terms only, I shall briefly treat of each specifically and offer a few words of explanation and defense of them from the testimony of antiquity. In opposition to the doctrine laid down in this article, the Catholic Apostolic Church has always taught that the souls of men who depart from this life, neither so wicked as to deserve the punishment of hell, nor so true as to be

admitted into heaven, "where nothing defiled can enter," are, immediately after death, placed in a state of purgation. Wherefore, the Catholic Apostolic Church has always believed that there is a middle state for souls who depart this life in God's grace, yet not without some smaller stains and guilt of punishment, which retard their entrance into heaven; and that the souls of the faithful, although they be detained in this purgatory, continue, however, to be living members of the Mystical Body of Christ—the Church—and are in consequence alleviated by the prayers and suffrages of their fellow-members living upon earth. The situation of this place, the quality and nature of its punishment, for what length of time the suffering souls may be there detained, the mode in which the prayers and suffrages of the faithful on earth are rendered available to their refreshment, whether by way of intercession or of satisfaction, the name of this place, etc.—all these have never yet been questions of faith, and they are, indeed, idle and superfluous. Regarding them comes in the Catholic principle, "Liberty in things doubtful or undefined." The definition here given comprehends four points of Catholic doctrine always taught by the true Church of Christ. 1st. That after the guilt of sin and its eternal punishment have been forgiven in the Sacraments, still there may remain a temporal pain to be endured by the sinner; 2nd. That when this punishment is not completed in this life, it may be inflicted on the soul after death; 3rd. That the prayers and suffrages of the living are serviceable to the dead; and, 4th. That the sacrifice of the Holy Mass has the virtue of satisfying the Divine justice for the sins of the living and the dead. Passing over the many proofs of the truth of the Catholic doctrine on Purgatory contained in both the Old and the New Testaments, the many proofs from reason itself, and even from profane history, all of which are of such a nature as to convince every man who has any positive faith in the truth of the Christian Religion; I shall confine myself merely to the testimony of antiquity, to refute the false and heretical doctrine of this article. St. Cyril of Jerusalem, A.D. 370, says, "Then we also commemorate those who have fallen asleep before us; first, Patriarchs, Prophets, Apostles, that God, by their prayers and

intercessions, would receive our petition ; then, also, on behalf of the Holy Fathers and Bishops, who have fallen asleep from amongst us, believing that it will be a very great assistance to the souls for which the supplication is put up, while the holy and most awful sacrifice lies open to view. And I wish to persuade you by an illustration, for I know many who say this : 'What is a soul profited which departs from this world, either with sins or without sins, if it be commemorated in the prayer ?' Now, surely, if a king had banished certain persons who had offended him, and their relatives, having woven a crown, should offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments ? In the same way, we, also, offering up to him supplications on behalf of those who have fallen asleep before us (even though they be sinners), weave no crown, but offer up for our sins Christ Crucified, propitiating, both on their behalf and our own, the God that loves man." (Cataches Mystagog, page 328.) St. Monica, the mother of St. Augustine, A.D. 395, says : "Lay this body anywhere, let not the care of it in any way disturb you ; this only I request of you, that you will remember me at the altar of the Lord, wherever you may be." (Lib. 9, de Confess.) St. Chrysostom, A.D. 390, says : "It was not in vain, ordained by the Apostles, that in celebrating the tremendous mysteries mention should be made for the dead, for they well knew that much benefit would thence accrue to them. For, when God becometh the whole assembly of the people with hands uplifted to heaven, the sacerdotal choir also, and the venerable sacrifice lying on the altar ; how can our prayers for the dead help to prove efficacious with Him ? But this we say of such as have departed in the Faith." (Sermo 3, Comment in Phillip.) St. Ephraem, A.D. 370, says : "Do not, I beseech you, bury me with perfumes, give them not to me, but to God. Bury me with lamentations, and, instead of a sweet odor and perfumes, assist me, I entreat you, with your prayers, always remembering me in them." (Page 321.) St. Augustine, A.D. 395, says : "When, therefore, the sacrifice of the altar or alms are offered for deceased Christians, in regard to the very good, they are acts of thanksgiving ; for the imperfect, acts of propitia-

tion ; and though to the very wicked they afford no relief, yet are they so many consolations to the living. And such as are aided by them obtain either a full remission or, at least, a mitigation of their sentence, that is, of the temporal pains for the remission of which the suffrages of the living are offered." (*De Civit. Dei.*) In the same work he also says : "Some undergo temporal punishment in this life only ; others, after death ; and others, both here and hereafter ; yet, all before that most severe and last judgment. But all who suffer temporal punishment after death do not go into eternal torments, which shall be the portion of some after the general judgment. For what we have said above, what is not forgiven to some in this world is forgiven them in the world to come, that they may escape eternal torments." Again, the same Augustine says : "Since this is the case, let us not imagine that they avail the dead, for whom we feel concern, unless we solemnly offer, in their behalf, the sacrifice of the altar, or prayers, or alms-deeds—though these things be not available to all the persons for whom they are offered, but to such only as secure, while in this life, the advantage of their being rendered beneficial to them. And as we cannot discern which these are, we must offer them for all Christians, in order that none be neglected to whom these benefits can, and ought to, extend. For it is better that they be superfluous as regards those whom they neither injure nor serve, than that they should be wanting to such as they relieve. Yet, each performeth those duties the more diligently for his own friends, that the same, may, in turn, be done for himself by his." (*Lib. de Cura pro Mort.* cap. 18.)

If the Anglican Church heretically rejects the Catholic doctrine on Purgatory, these, and hundreds of other testimonies, prove that it has been the universal teaching of the true Church of Christ. Hence, again, it is absolutely impossible that the Anglican is the original Catholic Church in its purity.

X. THE TWENTY-SECOND ARTICLE—*Continued.*

OF INDULGENCES.

WE have the clearest evidence in Holy Scripture, that Christ, for the good of His Church, gave to His Apostles, and to their successors, the power of the Keys of the Kingdom of Heaven. Among other passages see Matt. 16: 19: 18: 18; also 2 Cor. 13: 10. It belongs to the very nature of this power to enjoin condign satisfaction on Penitents. Wherefore, it pertains to it also to remit, on reasonable grounds, either entirely, or partially, the satisfactory punishment due. Such a remission is what Catholics call "an Indulgence." The technical meaning of the word itself is,—“an amnesty,”—“a pardon,”—“a remission.” The theological meaning, and that in which it is used by the Church Catholic is—“a remission of the punishment which is still due to sin, after Sacramental absolution, this remission being valid in conscience, and before God, and made by an application of the treasure of the Church, on the part of a lawful Superior.” From this definition, it is plain to the world—that a Catholic Indulgence is neither the remission of the guilt, nor of the eternal punishment due to sin,—much less is it, a permission to commit sin. (Which even certain Anglicans do not blush to affirm.) It is plain, that before anyone can gain an Indulgence in the Catholic Church, the guilt of his sins must have been already washed away, and the eternal punishment due to them must have been already forgiven. The logical consequence of this plain truth is,—that an Indulgence instead of being an encouragement to sin, is, on the contrary, a powerful motive to repentance. When the guilt, and the eternal punishment due to sin, have been duly remitted, a temporal punishment may still remain. This is evident from the nature of sin itself,—from the testimony of Holy Scripture, and from reason also. This temporal punishment which is due to sin, is cleared off by an Indulgence or the application of that power, “of binding and loosing,” which was given by Christ, to His Apostles, for the good of His Church. Wherefore, an Indulgence is not only the

remission of the Canonical penance, formerly imposed by the Church upon all penitent sinners, but it also avails before the justice of God, for the temporal punishment due to sin. It is a juridical absolution on the part of the Church, which includes both the admission of, and the payment for, the debt due for sin. To understand properly what an Indulgence is in the Catholic Church, one must have a proper knowledge "of the power of the Keys of the Kingdom of Heaven," given by Christ to the Apostles. It is the blind and wilful ignorance of so many Protestants on this point (Anglicans included) which causes them to make perfect simpletons of themselves, when they begin to speak concerning Indulgences in the Catholic Church. The belief of the Church on her treasure of merits, from which Indulgences to the faithful are granted, may be seen, among other numerous testimonies, in Tertullian, A. D. 200. (Dr. Pudic. 22.) In the early ages of the Christian Church very severe penances were imposed for the satisfaction due to sin. These were frequently relaxed, or in other words, an Indulgence was granted for them, to those Penitents who displayed sufficient sorrow. This truth is vouched for, among many others, by St. Cyprian. A. D. 250. (Epists. 15. 17. 33.) Particularly, in the times of persecution, was it customary for Confessors to the Faith awaiting death, to send letters to the Bishops in favor of those under penance. The Bishops, if satisfied of their sincere contrition, restored them to the peace of the Church,—granted them an Indulgence. St. Paul, himself, exercised the power of granting Indulgences, as is plain from (2 Cor. 2 : 6. 7.) The portion of which the Apostle here speaks, was simply a Catholic Indulgence, concerning which he adds:—"And to whom you have pardoned anything, I also. For what I have pardoned, if I have pardoned anything for your sakes, have I done it in the person of Christ. That we be not over-reached by Satan! For we are not ignorant of his devices" (2 Cor. 2 : 10, 11). By these words,—“in the person of Christ,” St. Paul signified that he received from Christ, and exercised in the person of Christ, this power of granting pardons, or Indulgences. The very same, as he before testified, that it was “in the name” of Christ, he had delivered up

the incestuous Corinthian to Satan (1 Cor. 5 : That such is the meaning of these words of St. Paul the following testimony plainly proves. St. Chrysostom, A.D. 390, says,—“For, not because he is worthy, hath shown sufficient repentance, but because he is weak, doth the Apostle say, ‘I think him worthy of pardon.’” And for the same reason he adds, “Lest, perhaps, such an one be swallowed up with overmuch sorrow.” But this language declares the Corinthian’s vehement repentance, which Paul did not suffer to grow into despair. For it was not as one perfect, who had purified himself, that the Apostle said,—“I have received him,” but it was, on the contrary, because he felt apprehensive of his falling into a state still more grievous. By the example which the Apostle here sets, we are taught that the penance must be regulated, not only according to the nature of the sins, but also according to the dispositions and habits of the sinner; for the Apostle took all these considerations into account in the instance before us” (Homil. 4, cap. 2, Comment. in 2 Cor.). It would be too tedious to give extracts from the many various Councils of the Church, on Indulgences. They one and all enacted strict canons regulating the granting of them. I shall confine myself to giving the following from the Council of Carthage, A.D. 397. “Penitents are to be admitted to reconciliation, sooner or later, according to their earnestness or negligence; and that anyone reconciled during sickness shall, if he survive, be subjected to the established laws of penance, so long as the priest, who prescribed the penance for him, shall judge proper” (Tom. Conciliorum, Concil. Carth.).

Wherefore, from what is here said, an Indulgence in the Catholic Church is not what this Article says it is,—“a vainly invented thing, founded upon no warranty of Scripture.” On the contrary, the power of granting them is both scriptural, and resides in the constitution given by Christ to His Church. Anglicans should hang their heads with very shame, when certain of their rev. ministers come before an enlightened public to palm off their Church, which makes such glaringly false doctrine as this, on Indulgences, in this 22nd Article, an Article of Christian Faith,—as the one true Church of Christ, founded by Him, to preach His true and unadulterated Gospel to the end of time.

XI. THE TWENTY-SECOND ARTICLE—*Continued.*OF THE RESPECT AND VENERATION DUE TO SACRED IMAGES
AND RELICS.

THE Catholic Apostolic Church has, from her very earliest years, by her example and teaching, inculcated the duty of Christians to respect and venerate sacred images and relics. The truth or falsity of this Catholic doctrine depends entirely on the truth or falsity of the principle upon which this devotion rests. I here give, in a few words, that principle, and would merely remark that, until its falsity is demonstrated, Anglicans, and Protestants in general, act the part of the veriest fools, in bringing forward their many calumnious charges against these specific acts of devotion of Catholics toward the sacred objects in question. In the English language the words,—"worship,"—"adoration" are generally restricted to that specific worship which is due to God alone. Not so in the Latin language—the language of the Catholic Church, wherein the words, *cultus*,—*adoratio*,—*veneratio*, have the same extension. If Protestant translators could only grasp this simple grammatical truth, it would save them often from displaying a vast amount of culpable ignorance, when treating of the Faith and practice of Catholics. As the very nature of the case demands, Catholic divines have always distinguished three specific kinds of adoration or worship. 1st. *Latria*, which is a technical term used by the Church for that supreme worship which is due to God alone, on account of His own Divine *uncreated* excellence. It is used in this sense by St. Augustine, A. D. 395, and by the Council of Nice, A. D. 325. 2nd. *Dulia*, which is that secondary, or honorary, worship or veneration paid by Catholics to the saints and angels, on account of their *created* supernatural excellence. This honorary worship is expressed by St. Cyril, A. D. 42 (Catech. Myst.). Between these two specific kinds of adoration and veneration there is, as is plain to any intelligent man, the same relation as is between God and the creature. God we worship, with

that supreme worship, the giving of which, to any creature, no matter how high exalted, would be the abominable sin of idolatry. The saints and angels we venerate, or honorary worship, with a *relative* worship only. From this plain and evidently reasonable Catholic principle it follows that the respect and veneration which the Catholic Church gives to sacred images and relics can be only a *relative* respect and veneration. That is to say, Catholics respect and venerate them on account of the relation existing between them, and those they represent. There is also another distinction necessary in the case of the Blessed Mother of God, which is called by divines—Hypercūlia. As it is merely a sub-division of Dulia, and refers exclusively to the Blessed Virgin, I shall pass it here without further notice. That sacred images and relics were always held in respect and veneration, is evident from the testimony of antiquity. St. Basil, A. D. 350, in his profession of Faith against Julian, the Apostate, says,—“I, also, invoke the holy apostles, prophets and martyrs, who supplicate God on my behalf, that through their mediation our most benign God may be merciful to me, and freely grant me the remission of my sins. And for this reason I publicly honour and venerate their images. For this usage which has been handed down from the blessed apostles is not to be forbidden; but, on the contrary, we erect their images in all our churches,” etc. (Tom. 2 Concil. Epist. Adrian, ad Const.) In the same epistle Adrian, speaking of the apostles Peter and Paul, says:—“The Church, therefore, preserves and venerates their figures, and our sacred edifices are, even unto the present day, decorated with, and conspicuous for, their venerable images; just as the holy and blessed Pope Sylvester testifies to have been the custom among the primitive Christians of the orthodox Faith.” Venerable Bede, A. D. 720, speaking of St. Augustine and his companions, who converted the Anglo-Saxons to the Faith, says:—“They came bearing a silver cross as their banner, and a picture of our Lord and Saviour; and singing hymns, they supplicated the Lord for their own and the eternal salvation of those for whose sake and unto whom they had come” (Eccl. Hist. lib. 2, cap. 1). Gregory the Great, A. D.

590, writing to Secundinus, says, "I know, indeed, that you do not seek the image of our Saviour to worship it as God, but that, through the recollection of the Son of God, you may be inflamed with love for Him, on contemplating His image. For we by no means prostrate ourselves before it, as before the Divinity, but we adore Him whom, by means of the image, we remember, either in His infancy, in His sufferings, or now seated in glory on His throne. And whilst the picture itself, like writing, recalls to our mind the Son of God, it either filleth our souls with the joys of His resurrection, or melteth them with pity for His bitter passion. We have therefore directed to you two packets, containing the images of God the Saviour, of Holy Mary, the mother of God, and of the blessed Apostles, Peter and Paul" (Epist. ex Registro, lib. 7, cap. 55). The second Council of Nice, A.D. 787, passed the following decree on the honorary worship due to sacred images, "We define with the utmost diligence and care that venerable and holy images, after the manner and form of the venerable and vivifying cross, fitly made of colours and of mosaics, or any other material, are to be dedicated, placed and kept in the holy temple of God, also on the sacred utensils and vestments, on the walls and tablets, in private houses and in the public ways, but above all the image of our Lord and Saviour, Jesus Christ, next that of His inviolate mother, those of the venerable angels, and then those of all the saints. That thus, by surveying the painted images, all who contemplate them may, thereby, be reminded of the prototypes, and brought to the desire of imitating their example; that they may pay them respect and honorary adoration, *not the true Latria*, which, according to our Faith, is suited to the Divine nature alone, but such as is paid to the type of the venerable and vivifying cross, and to the holy Gospels" (Tom. 2, Concil., Concil. Nicen. 2, Act. 3). Regarding sacred relics, St. Jerom., A.D. 380, says, "We do not worship and adore, I say not merely the relics of the martyrs, but neither do we worship or adore the sun, moon, angels, archangels, the cherubim, seraphim, or anything that can be named in this world or in the next, lest we serve the creature, rather than the Creator, who is blessed forever. But we *honour* the relics of the martyrs, that we may *adore* Him,

whose martyrs they are. We honour the servants, that the honour paid the servants may redound to the Master, who saith, "He that receiveth you, receiveth Me" (Epist. ad Ripur. adv. Vigilant.). Hence the falsity and perfect absurdity of Anglican teaching on the honour and respect due to sacred images and relics. From the testimony here given of the practice of Christians of hundreds of years ago, any one can see the silly pretensions of the Anglican Church, which is but the thing of yesterday.

XII. THE TWENTY-SECOND ARTICLE—*Continued.*

OF THE INVOCATION OF SAINTS.

KEEPING before our view the Catholic principle on which rests our respect and veneration for the saints and sacred things, the immeasurable distance between the worship due to and given by Catholics to God alone, and the veneration (or honorary worship) due to and given to the saints, must be plainly apparent to every one with the least particle of intelligence. The Catholic Church, as she always has taught, teaches to-day that the most damnable of all crimes is to give the smallest particle of that adoration and honour, which is due to God alone, to any *creature* whatever, no matter how exalted for sanctity amongst his fellow-men, or how highly exalted in Heaven amid the hierarchy of angels, or the choir of the blessed saints. The same Catholic Church which has always taught her children to honour and venerate the saints, has always taught them that the saints can assist them by their prayers, and that it is serviceable to invoke them. In a few words, this is the sum and substance of the whole matter before us: That the saints, reigning with Christ, offer up their prayers to God for men; that it is good and profitable to invoke them, and have recourse to their prayers and assistance, in order to obtain favours from God, through His Son, Jesus Christ, who is our only Redeemer and Saviour. No saint, not even the blessed Vir-

gin, the Mother of God Herself, is pleasing to God, except through Jesus Christ, nor can the prayers of any nor of all of them avail anything, except through Him. Wherefore Catholics, in invoking the saints, do not invoke them as gods, or as the authors of the blessings they seek, but that, through their prayers, they would make intercession for us with God, the Author of all good. By doing this we by no means ask the saints to usurp the place of the one Mediator, Christ, or even to assist Him, but merely to befriend us and assist us by uniting their prayers with ours, and offering them to God, through Christ, in our behalf. That such was always the doctrine of the Catholic Apostolic Church is clear from the testimony of antiquity. St. Ambrose, A.D. 370, says, "The angels who are given us as our guardians must be invoked; so likewise the martyrs, whose bodies seem to be left us as a token that we shall have the benefit of their patronage. They, who with their blood washed away every stain of sin, if aught they had, can now implore forgiveness of ours. For they are the martyrs of God; they are our guides, and the inspectors of our lives and actions. Let us then, weak mortals, not blush to have recourse to these *intercessors*, who themselves experienced the infirmity of the flesh, even when they gained the victory over it" (Tom. 1, lib. de vid.). St. Jerom., A.D., 380, says, "Hail! O Paula! and now assist by thy prayers an old and devoted servant. Thy faith and thy works associate thee with Christ, and being present with Him, thou canst the more easily obtain thy request" (Epist. ad Eustoch.). St. Irænus, A.D. 290, says, "As Eve, through the discourse of a fallen angel, was seduced so as to flee from God, having transgressed His word, so also Mary, through the discourse of a good angel, was evangelized so as to bear God, being obedient to His word. And if Eve disobeyed God, yet Mary was persuaded to obey God, that the Virgin Mary might become the *advocate* of the virgin Eve. And, as the human race was bound to death through a virgin, it is saved through a virgin, the scales being equally balanced—virginal disobedience by virginal obedience" (Lib. 5, cap. 19, adv. Haer.). St. Gregory of Nyssa, A.D. 380, says, "May we be placed within Paradise, being strengthened through their intercession (the 40 martyrs), unto

the good confession of our Lord Jesus Christ" (Tom. 3, Oratio 2). St. Chrysostom, A.D. 390, says: "And thou, therefore, when thou perceivest that God is chastening thee, fly not to His enemies, [the Jews, lest thou enkindle His wrath the more against you; but to His friends, the martyrs, the saints, and those who were pleasing unto Him, and who have great power with Him." (Tom. 1, Orat. 8, adv. Judae.) St. Gregory, A.D. 590, says: "Behold, Jesus is about to come as a rigorous judge; the terror of the mighty council of His angels and Archangels is being prepared. In that assemblage our cause is to be discussed, and yet we do not seek, as patrons, those whom we may have on that day as *advocates*. The holy martyrs are ready to become our defenders; they desire to be canvassed,—in a word, they seek that they may be sought. By your prayers, then, seek their advocacy; engage them as defenders of the charges against you; for the very judges wish to be supplicated, lest it should become their painful duty to punish you for your offences." (Lib. 40, Homil. de diversis. Lect.) St. Augustine, A.D. 395, says: "May he, therefore (St. Cyprian Martyr), by his prayers assist us still labouring in the mortality of the flesh as in a darksome cloud; and may he supplicate, that, through the beneficence of our Lord, we may be enabled to imitate his virtues." (Tom. 9, Tract 54, Exposit. Evangel. Joan.) In the same work he again says: "We do not, at the altar, pray for martyrs as we do for the rest of the faithful departed, because they have evinced that love, than which our Lord has declared no man can have greater. But we rather beg of them to pray to God that we may follow in their footsteps." The Church of England completely stultifies herself by both teaching and repudiating at the same time the invocation of the saints. That she practises, on a small scale, this Catholic devotion, is shown from the words in her service on the Feast of St. Michael and the Angels. They are these: "Mercifully grant that, as thy holy angels always do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth." (See Book of Common Prayer.) I will close my testimony from antiquity on the truth of the doctrine of the Catholic Church on the invocation of saints, by an extract from

an early Christian poet on the subject. St. Prudentius, A.D. 350, writes :

"That God of fearful majesty, whose sway
Is mercy-guided, Felix, for us pray
That unto prayers and merits such as thine,
For ail our faults He would a pardon sign.
And when to thee, amid the sacred band,
'Tis given around the Spotless Lamb to stand,
O, sue that we amongst His sheep be placed,
Not mid the banished left-hand goats disgraced ;
And thus shall we a second time be blest
By heaven's mild sentence at thy kind behest."

From the little said on the subject it is plain that, when the Anglican Church condemns the invocation of the saints, she flies in the face of the teaching of the true Church of Christ from the beginning.

XIII. THE TWENTY-FOURTH ARTICLE.

OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE
AS THE PEOPLE UNDERSTANDETH.

"It is a thing plainly repugnant to the word of God and the custom of the primitive church, to have public prayer in the church, or to minister the sacraments in a tongue not understood of the people."

ALTHOUGH this Article of Anglican faith is opposed to no doctrine of the Catholic faith, but is merely opposed to matter of her discipline, nevertheless it is false and scandalous and without foundation. It is, of course, directed against the practice of the Catholic Church in her use of the Latin tongue in her public services. When duly examined it will be found that the use of the Latin language is neither repugnant to the Word of God nor to the custom of the primitive church. There are in Church the Latin, Greek, Syriac, Coptic, Ethiopian, and

Armenian rites. The liturgies have come down from the first ages of the Church, and the languages in which they were written have never changed, although the people for whom they were drawn up, and who use them to the present day, do not understand them in their original form. It is sufficient here to say that the use of the Latin language by the Catholic Roman Church is founded on both utility and necessity. In using it she follows the example of the ancient Jewish Synagogue. From the commencement up to the time of the conquest of Jerusalem by Nebuchadnezzar, genuine Hebrew was the only language known to the Jews. The service of the Temple was then in the language common to the nation. During their seventy years' captivity in Egypt, the Jews completely forgot the ancient Hebrew and adopted the Syriac or Chaldaic as their language, yet, on their return to Jerusalem, no change was made in the language of the service of the temple, although the people no longer understood it. To this present day the ritual of the Jews is still performed in ancient Hebrew, and certainly the Jews of to-day neither speak it nor understand it. Christ Himself did not condemn this custom of the Synagogue, which he would have done were it improper or wrong. On the contrary, He even publicly approved of it by frequenting the Temple when it was observed. Nothing could serve more to show the perfect absurdity of the condemnation implied in this article than to suppose a poor Anglican to have been present at the awful sacrifice of Christ on Calvary. There was then being performed the grandest religious service that the world ever beheld, and yet Christ, the High Priest, prayed therein in an unknown tongue. When about expiring, He exclaimed: "Eli, Eli, lamna, sabacthani." The people, mistaking the genuine Hebrew word "Eli," for the name of the prophet, said, "This man calleth Elias." (Matt. 27: 46, 47.) The employment of the Latin language by the Church is most consistent from the very nature of her chief act of public service. In the Jewish dispensation the public service of the Temple was sacrifice. In the Christian dispensation the public service is also sacrifice. In it no office is assigned to the people. It is offered by the priest in their name and on their behalf. The whole

action is between God and the officiating priest. So far from the people being obliged to understand the language of the sacrifice, they are not permitted to hear the most solemn and most important part of it, and in the Eastern churches they are not permitted so much as to see either priest or altar. The people attend to pray as the crowd did when Zachary was within the Temple (St. John 1: 10), but they do not act, they do not say the prayers of the priest, they have nothing to do with the actual performance of the sacrifice. By this the people suffer no prejudice, for all pastors are bound to instruct the faithful in all that pertains to the sacred mysteries, so that they know perfectly well what is taking place; their devotion is enkindled, and in their hearts they elicit acts of adoration, thanksgiving, and repentance, although they may not understand the prayers being said by the priest at the altar. To cover the groundless attack on this practice of the Catholic Roman Church, Holy Scripture is referred to, as condemning it. The passage implied is found in 1 Cor. chap. 14. Like the doctrine of the Church of England on many points, so is her interpretation of Holy Scripture,—quite faulty, and even ridiculous. St. Paul, in this passage, does not as much as even throw out a hint concerning the *Liturgy* of the Church. His words, instead of condemning, actually approve of the custom of the Catholic Roman Church. Every Biblical scholar knows that St. Paul in 1 Cor. chap. 14 refers to two different unknown languages used by the Corinthians in their religious assemblies, both equally unknown to the people. The abuse of the one he condemns, and the use of the other he approves of; nay, even commands. The purport of St. Paul is to reprehend the abuse of the gift of tongues, which was committed by some, who, from idle ostentation, delivered sermons and extemporary prayers in unknown languages, which, for want of an interpreter, from being an edification became a disedification to the Faithful. In the Catholic Roman Church, however, all exhortations, sermons, etc., were always delivered to the people in a language they understood. There are none of your modern extemporary prayers *preached* at God, but an ancient public Liturgy is performed, which, from daily use, has

not only become familiar but is well known by the people in general. The Faithful have the entire service translated for them, and there is no want of interpreters, for all pastors are strictly bound to explain the mysteries to them. The use of the other *equally* unknown tongue St. Paul did not condemn when used with devotion, but on the contrary, he approved of it, and even requires that such custom, under proper restrictions, should not be forbidden. This is plain from 14: 59. "To speak with tongues forbid not." The truth of the matter is, the Protestant translation of this chapter of St. Paul's epistle is most faulty and untruthful. There is added to the original Greek text the word, "unknown," in verses 2, 4, 13, 14, 19 and 27, but in verses 18 and 39, where he approves of a language, although an unknown one to the people, there is not inserted the word—"unknown," although the self-same phrase occurs in the Greek original as in the former verses. St. Cyprian, A.D. 250, testifies that in his day the mass was offered in Latin. (Explicat, Orat. Dom.) St. Augustine, A.D. 396, also testifies that in his time mass was offered in Latin in Africa (Lib 7, de bona persev.). That the Latin language was used in early days by those under the Patriarch of Constantinople, in both their public services and in the administration of the sacraments, is plain from the following: Pope Nicholas, A. D. 858, in his epistle to the Greek Emperor, Michael, says: "Behold, in the beginning of your letter you style yourself 'Emperor of the Romans,' and yet you are not ashamed to call the Roman a barbarous language. Behold, you daily, nay more, even on your principal festivals, you blend with the Greek—as a something precious, this language which you term barbarous, and Scythian, as if it would be discreditable to you should you not use in your obsequies and offices a language which you but imperfectly understand. And moreover, if you entertain such an abhorrence for the Latin language, make it your business to endeavour to discard it from your churches. For they say that the church of Constantinople first recites the Lessons of the Apostles and Evangelists in Latin, and then, indeed, translates them in Greek, for the benefit of the Greeks. But as this solitary impiety is thought to be the only one yet

wanting to the church of Constantinople, in order to complete the measure of its iniquity, it remains for you alone to effect its accomplishment." (Tom 2. Concil. Epist. Nichol. ad Michael.)

Numberless other testimonies can be given in proof of the propriety and justice of the use of the Latin language in the service of the Church. Her grand and majestic Ritual is not a thing of to-day. It extends back to the first ages of her existence, so that the study alone of its history and development is an overwhelming proof of the falsity of this article. The very fact that Latin is the language of the Church stamps her as coming down to us from those ancient times when the Latin language was the language of the learned world. The Anglican Church may well vent its feeble spite against the use of Latin by the grand old Church of antiquity. She herself, and the language of her stolen Ritual, are but of to-day when compared with the one and only Catholic Church—the Catholic Roman Church.

XIV. THE TWENTY-FIFTH ARTICLE.

OF THE SACRAMENTS.

"There are two sacraments ordained of Christ, our Lord, in the Gospel;—that is to say, Baptism and the Supper of the Lord. These five commonly called sacraments, that is to say,—Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for sacraments of the Gospel, being such as have grown partly of the corrupt following of the apostles, partly are states of life allowed in the scriptures; but yet have not like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

THIS the second section of the Twenty-fifth Article of Anglican Faith, contains most false and heretical doctrine in saying that Christ has left in the New Law two sacraments only, whereas, His true church has always taught that He left seven sacraments, neither more nor less. The visible universe is the type, the figure, the

preparation of the unseen world beyond. By analogy we can judge of the supernatural from the natural. Wherefore, from the natural requirements of mankind, both as individuals and as society at large, we can form a perfectly correct judgment of their supernatural requirements under the same point of view. We know from revelation that Christ has left in His church every possible requisite for supplying the supernatural wants of men, either as individuals or as forming society. Were this not so, then His church would be but a very imperfect work, and could never exact the reverence and obedience of rational beings. Man is born of the race of Adam into this world according to the laws of nature. He must be born of the race of Christ in order to be a Christian. Hence the necessity of the Sacrament of Baptism to supply that supernatural event. When born into this world according to the laws of nature, the child is weak and delicate and requires some means to attain to strength and vigor. When born of the race of Christ through baptism, the child is weak and delicate spiritually. Hence the necessity of the Sacrament of Confirmation. After its natural birth the child must eat to live, otherwise it will die of starvation. After its supernatural birth it must be furnished with spiritual food, otherwise it will die of spiritual starvation. Hence the necessity of the Sacrament of the blessed Eucharist.

Our natural lives are subject to disease and sickness of many kinds, and we frequently require the services of the physician. Our supernatural life is also often exposed to spiritual disease and sickness, through temptation and sin, and we then stand in need of a spiritual physician. Hence, the necessity of the Sacrament of Penance. When our natural bodies have been reduced through disease, and sickness, and scars, and wounds, the physician must remove all traces of disease, and of every blemish, before these bodies can put on their pristine strength and vigour, and we ourselves can stand forth as perfect men as before their infliction. When our supernatural life is about to end in this world, after we have suffered from the scars and wounds of sin, and it is necessary for us, before being admitted into the presence

of our Heavenly Master, that we be restored to the first strength and vigour we had formerly received through the Sacrament of Baptism, and to become as pure again as we were before their infliction, then there must naturally be expected some means in the hands of our Spiritual Physician to remove all spiritual blemishes, and thus restore us to our original purity and spiritual beauty, received when we first received our spiritual life itself through the waters of baptism. Hence, the necessity of the Sacrament of Extreme Unction. These are the wants of mankind considered as individuals. Now, considered as forming society, and society being made up of individuals, mankind must necessarily require some authorized ministry to administer to them, as individuals, these different Sacraments. Hence, the necessity of the Sacrament of Holy Orders. Both civil and religious society being made up of individuals, these are constantly dying off, and others must take their places, otherwise civil society and Christ's Church herself could have no existence. Hence, the necessity of the Sacrament of Matrimony. Having before us these different wants of mankind, considered as individuals, as forming society at large, the natural promptings of the human heart itself would suggest to us that, if Christ really did leave a church in this world, in that church there should be seven channels to supply these seven wants in mankind. That He did leave these seven channels in leaving in His Church the seven sacraments, has always been the teaching of the Catholic Apostolic Church, in opposition to the heretical doctrine in this Article. That the five sacraments rejected by the Anglican Church are really and truly sacraments in the strict sense of the word, will be apparent to every candid mind, from a brief examination of each of them. A Sacrament is a visible sign of invisible grace, instituted for our justification. The visible sign is efficacious, or it really effects the grace it signifies. Truly, certain conditions are required, but *these* are not the *cause*, but only the *condition*, of the grace imparted. In this lies the difference between a Sacrament and every other religious rite whatever. It is plain as noon-day, that no creature that ever came from the hands of God could make earthly things the channels of Divine grace.

No one but God Himself could do this. The Church has no power to alter the substance of the Sacraments, nor do their matter and form confer grace of themselves, nor do they possess power to do so. This power depends solely on the will of God, who has made His promised grace depend on the use of certain words and things, so that if they be essentially altered, there can be no Sacrament. The reason of the rejection of five of the Sacraments by the Anglican Church is because of the errors she embraced in the sixteenth century, on the question of man's justification. In her Book of Common Prayer the Anglican Church gives substantially the same definition of a Sacrament as given above. It will be found in their short Catechism, before the order for Confirmation, and is as follows,—“It is an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.” In this definition we have the essential requisites of a Sacrament. Whatever has the essential attributes of a certain thing must necessarily be that one thing, and cannot be anything else. I would ask the reader to keep before his eyes this definition as given in the Book of Common Prayer, for I purpose shewing from their own definition that the Sacraments rejected by the Anglican Church are really and truly Sacraments in every sense of the word, and cannot be anything else. Then will appear the depth of the perfidy of the Anglican Church in rejecting the Sacraments established by Jesus Christ Himself, and which have been handed down to us in the Catholic Apostolic Church, from the moment Christ founded His Church, and gave her authority and power to rule and govern His elect.

XV. THE TWENTY-FIFTH ARTICLE—*Continued.*

OF THE SACRAMENT OF CONFIRMATION.

As has been said, it is not only necessary that we should be born into supernatural life through the Sacrament of

Baptism, but we must also attain to spiritual strength and vigor, or, as the apostle puts it:—"To be strengthened with might by the Spirit unto the inward man." (Ephes. 5:16.) That this spiritual strength and vigor is imparted by the Sacrament of Confirmation, has always been the teaching of the Catholic Apostolic Church. Wherefore it is truly and properly a sacrament, and no mere rite or ceremony. Keeping in view the definition of a sacrament as given in the Book of Common Prayer itself, it will be found that confirmation has the three essential requisites for a sacrament, and therefore from the very nature of things must be such in truth and reality. In the Catholic Church confirmation has always been looked upon as "a sacrament by which grace is bestowed on baptised persons to strengthen them in the Faith." It is called confirmation because it confirms the grace received in baptism. St. Paul alludes to its effect when he says,—"Now He that confirmeth us with you in Christ, and He that hath anointed us, is God." (2 Cor. 1:21.) In Holy Scripture it is called "The sacrament of the imposition of hands," from the rite by which it is celebrated. (Heb. 6:2.) Christ promised the grace of this sacrament to His disciples (Luke 24:49; Acts 1:4,8). The grace imparted to the apostles (Acts 2:1-4), was not confined to the mere gift of tongues, but it was grace confirming and making them strong in their faith, as is evident from the words:—"But stay you in the city till you be endued with power from on high." (Luke 24:49.) Wherefore, they who before the reception of this grace were timid, ignorant, ambitious, and always ready to desert their Master and return to their nets, were after it bold and courageous, and armed with contempt of life, even to martyrdom. That confirmation is a real and true sacrament, in the strict sense of the word, is evident from Acts 8. In the Epistle to the Hebrews (6:2), it will be observed that the laying on of hands is numbered among the elementary articles of religion, and is placed in close proximity to baptism, in order to distinguish it from the other laying on of hands, in the Sacrament of Holy Orders. In the 8th chapter of the Acts of the Apostles we have all the essential requisites, even according to the Protestant definition, for the Sacrament of Confirmation. It is here

narrated,—“That when Philip had baptized the Samaritan converts, St. Peter and St. John, going down from Jerusalem, laid their hands upon them, and they received the Holy Ghost.” In this passage there is the manifest distinction between baptism and confirmation. These converts had not received the fulness of the Holy Spirit, before the laying on of hands, for they had only been baptized. Herein are all the essentials for the sacrament. 1st. There is the visible or outward sign, namely: “The laying on of hands.” 2nd. There is the inward grace, namely: “The communication of the Holy Spirit in greater fulness than had already been received in baptism;” and 3rd. There is the institution of Christ, because the apostles being mere creatures, they could never impart the Holy Spirit, of themselves, through such a channel, and it would be both impious and sacrilegious for them to even attempt such a thing without that Divine institution. In St. Paul’s Epistle to the Hebrews, (6: 2), we see that this sacrament was to ever continue in Christ’s Church. The Anglo Saxon Church, being united to the chair of Peter, always recognized confirmation as a real sacrament, down to the time of the Reformation. Originally it was the custom to administer it immediately after baptism, but when it became the custom to give baptism at all times and in parish churches, then the bishops had to make confirmation an important part of their annual visitation. This we see was the case in the time of St. Cuthbert, A.D. 650, who in his journey had often to erect a tent in secluded hamlets to give all requiring confirmation the opportunity of receiving it, “placing his hands on the head of each and anointing them with the chrism he had blessed.” (Beda. Opr. Min. page 277.) St. Cornelius, A.D. 251, speaking of Novatian, says of that schismatic, “that after his baptism he had not been presented to the Bishop, to receive from him the sacred seal which alone gives the Holy Ghost.” (Eusb. Eccl. Hist. cap. 43.) The prelates of the Church still do, says St. Augustine, A.D. 395, “what the apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them.” (De. Trint. lib. 15, cap. 46). St. Cyril of Jerusalem, A.D. 363, has devoted his 21st Catechesis to developing the Catholic doctrine “on

anointing or confirmation." St. Cyprian, A.D. 250, says, "As they had been lawfully baptized and thereby made members of the Church, it was not necessary that the sacrament be repeated, but the only thing which they needed was done for them by Peter and John, who by prayer and the imposition of hands, invoked and poured upon them the Holy Ghost. The same thing is also done by us at the present day, when they who are baptized in the Church are presented to the Bishops, that through our prayers and imposition of hands, they may receive the Holy Ghost and be made perfect by the seal of the Lord." (Epist. 73, ad. Jubaiun.) Tertullian, A.D. 195, says, "The flesh indeed is washed (in baptism), that the soul may be cleansed. The flesh is anointed (in confirmation), that the soul may be consecrated. The flesh is sealed, that the soul may be strengthened. And in order that the soul may be illuminated by the spirit, the body is overshadowed by the imposition of hands." (De Resurrect. Carnis. cap. 8) St. Ephrem, A.D. 570; St. Ambrose, A.D. 385; St. Chrysostom, A.D. 390; St. Gregory, A.D. 370, all say, "that confirmation is a sacrament and gives to us the Holy Ghost." St. Clement, A.D. 217, says: "All should hasten, without delay, to be born again to God, and then to be signed by the Bishop,—that is, to receive the sevenfold grace of the Holy Ghost; for, as has been handed to us from Peter, and as the other apostles taught, in obedience to the command of our Lord, he who culpably and voluntarily, and not from necessity, has neglected to receive this *Sacrament*, cannot possibly be a perfect Christian." (Epist. 4, ad. Julian.) The Anglican Church completely stultifies herself on the matter of having her Bishops to confirm her laity. She has a decree, as may be seen by consulting her Book of Common Prayer, whereby her Bishops are instructed to administer it every year. The candidates are to be presented by their sponsors. The Bishop, in a prescribed form, administers it to them once only, and on their knees. Before imposing hands he prays that God may strengthen them with the Holy Ghost, and increase His manifold graces in them. After the imposition of hands, the Bishop declares that he, after the example of the apostles, laid his hands on them, in

order that, by this sign, he may secure for them divine grace and favour. If anything more ridiculous than the empty ceremony here presented can be imagined, I, for one, fail to see it. By her positive teaching the Anglican Church rejects the Sacrament, and yet she has her Bishops to sacrilegiously attempt to secure God's grace and favour through a channel which she confesses is without any divine appointment whatever. There is here either unpardonable hypocrisy, or the empty ceremony they perform is nothing less than an impious mockery of God Himself. Hence, from what is here said, Confirmation is a true and proper Sacrament in every sense of the word, and the Anglican Church, in rejecting it, has proven herself heretical.

XVI. THE TWENTY-FIFTH ARTICLE.—*Continued.*

OF THE SACRAMENT OF PENANCE.

As men, after being born into this natural life, are subject to disease and sickness, so, in like manner, after being born into supernatural life by the Sacrament of Baptism, they are also subject to spiritual disease and sickness from temptation and sin. To supply an adequate remedy to these spiritual disorders the Catholic Apostolic Church has always taught that God, in His mercy, has left in His Church the Sacrament of Penance. It, therefore, must be a true and proper Sacrament in every sense of the word; in opposition to the heresy laid down in this 25th Article. Here, as elsewhere, I shall, as much as possible, discard all theological and scriptural proofs of the Catholic doctrine, and shall confine myself principally to the testimony of antiquity. The word "Penance," in its original signification (that in which it is used by the Church), signifies self-chastisement. It corresponds to the common scriptural expression, "age poenitentium," "do penance." It, and the Greek word "metonia," originally meant the same thing; but they have both been greatly modified by usage, the latter word now meaning

in Greek Liturgies, among other things, simply a prostration. Wherefore, may be seen the false position of those Protestant controversialists (Anglican included) who build their opposition to Catholic teaching on the modified, rather than on the original, meaning of these words. The Sacrament of Penance, as always understood by Christ's Church, is "A Sacrament instituted by Christ, in the form of judgment, for the remission of sins committed after baptism; this remission being effected by the absolution of the priest, joined to true supernatural sorrow, true purpose of amendment, and sincere confession on the part of the sinner." It was principally instituted when Christ, after His resurrection, breathed upon His disciples, and said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (John 20: 22, 23.) Gregory the Great, A.D. 590, says: "It is delightful to reflect on the sublime glory to which the disciples, called to duties so humble, have been exalted. Behold! not only are they rendered secure as regards themselves, but they also receive power to loose the bonds of others. The sovereignty of the heavenly judgment is allotted to them; so that, acting in the place of God, they can retain the sins of some, and loose those of others." (Homil. 24, de diver. Lect.) By the very constitution of the Church, the power conferred by Christ upon His disciples has been transmitted to their lawful successors in the ministry. St. Chrysostom, A.D. 390, says: "Temporal princes possess, it is true, the power of binding, but this power is limited to the body, whereas the sacerdotal chain of which I speak reacheth the soul and extendeth even to heaven. So that whatever the priests do here below, God ratifies above: the Master confirms the sentence of His servants. For, what can you call this but a complete power over the concerns of heaven, granted them by God? 'Whose sins ye shall retain,' saith our Divine Lord, 'they are retained.' What power, I ask, can be greater than this?" (Lib. 3, de Sacerdot.) St. Jerom, A.D. 380, commenting on the same passage, says: "As our Lord hath pronounced that he who will not hear the Church is to be regarded as 'A heathen and a publican,' and as he who despiseth his brother may secretly think

within himself, or perhaps reply, if you despise me, I also despise you ; and if you condemn me, you shall likewise stand condemned by my sentence ; for this reason it was that Christ gave the above power to His apostles, in order that they who are condemned by them, or their successors, may know that the human is ratified by the divine sentence ; and that whatsoever they bind on earth is equally bound in heaven also." (Lib. 3, Comment. in Math. cap. 18.) This power being a delegated power to the apostles and their successors in the ministry, it follows that it cannot be exercised at their mere will or pleasure, but according to the will and pleasure of Christ, who gave it. St. Gregory, A.D. 590, says : " Then is the absolution of the priest effectual, when it is in accordance with the will of the Eternal Judge." (Homil. 26, de div. Lect.) From the nature of the bestowal of this power by Christ, it is His will that all who desire the remission of their sins, must disclose them to His priests, as to their judges. Wherefore, it is evident that penance is a real and true sacrament of the new law, since, even according to the definition of a sacrament in the Book of Common Prayer, it has all the essential requisites of a sacrament, and therefore cannot be anything different. From the constitution of Christ, it requires an outward or sensible sign of grace, namely, repentance, on the part of the sinner, revealed to the priests by signs, and also the grace of the remission of sin annexed by Christ to this efficacious sign, and which is obtained by the absolution of the priest. Although the efficacy of the sacrament of penance is principally in the absolution of the priest, as being its form, yet there are acts on the part of the sinner, contrition, confession, and satisfaction, which in a certain sense constitute its matter. Since these acts on the part of the sinner are required by the institution of Christ to complete the sacrament, and to render the pardon full and perfect, they are therefore called parts of the sacrament of penance. To understand them better, I here treat briefly of each. Contrition, in the sense of the Catholic Apostolic Roman Church, is " Grief of mind, and detestation of sin committed, with a firm purpose of amendment in future." Since contrition is an internal act, it is necessary that it be externally signified in order to

constitute a part of the sacrament of penance. Certain essentials are requisite for true contrition. 1st. The sinner must detest, not certain sins in particular, but all mortal sins in general. St. Gregory, A.D. 590, says, "The way to do penance is to weep over the sins we have committed, and not again to commit those things that shall require our tears. For he who bewaileth some sins in such a manner that he still committeth others, either falsely pretendeth that he is doing penance, or as yet he knoweth not how" (Homil. 34, de diver. Lect.). 2nd. It must, like King David's, who is a perfect example to all penitents, be a bitter and sorrowful contrition (Psalms 37, 7, 9 and 18. St. Augustine, A.D. 395, says, "He healeth the contrite of heart, He therefore healeth the humbled of heart. He healeth those who confess, and those who, exercising a rigid judgment upon themselves, become their own punishers" (Comment. in Ps. 146). 3rd. It requires a conversion to God, as the object of our supreme love, and that we prefer him to all things else. St. Augustine, A.D. 395, says, "No man doth penance effectually who doth not entertain a hatred for sin and a love for God. When you so repent, as to dislike in your heart what was before agreeable to you in life, and feel grieved in your soul at what was before delightful to you in the body, then you may justly cry out to God and say, 'To Thee only have I sinned, and done evil before Thee'" (Sermo. 7, de Temp.). 4th. It must include a firm resolve of amendment in future. This is plain from the testimonies of the Fathers just quoted, and from many passages in Holy Scripture. See (Psalm 33: 15; Isais. 1: 16, 18, and Ephes. 4: 20, 23) where St. Paul says, "And be ye renewed in the spirit of your mind. And put on the new man who, according to God, is created in justice and holiness of truth." The ancient Anglo-Saxon Church fully believed in the reality of the sacrament of penance. The missionaries in England, no matter from what country they came, inculcated the doctrine of the Roman See on every occasion. They (the Anglo-Saxons) believed in the sacrament of penance as we Catholics of the present day, as the following testimonies of their Faith prove: "We cannot be saved unless we confess sorrowfully what, through our negligence, we have done unrighteously."

"All hope of forgiveness is in confession." "Confession, with true penance, is the angelic remedy of our sins." "Without confession there is no pardon" (Whelock, pp. 341, 343, 423). "The medicine of a sinful man is that he confess and do penance, and sin no more" (Thorpe, vol. 2, p. 330).

XVII. THE TWENTY-FIFTH ARTICLE.—*Continued.*

OF THE SACRAMENT OF PENANCE.

THE necessity of confession of sins committed, to a duly authorized Priest, follows from what has already been said on the Sacrament of Penance. St. Paul (in 1 Cor. 6; Galat. 5,) teaches that all mortal sins, committed after baptism, exclude the sinner from the kingdom of heaven, and that the right to heaven cannot be recovered until these sins are remitted. Since Christ saves mankind only through His Church, and since He is its centre of life and action through whom alone sinners can return to justice, it follows that there is no other mode for them of obtaining forgiveness except in the tribunal of His Church. The sentence He pronounced is a universal one and admits of no exception. "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." (John 20: 22, 25.) St. Leo, A.D. 460, says, "God, in His manifold mercy, has been so considerate with regard to the weakness of human nature, that not only through the grace of baptism, but also by the medicine of penance, may the hope of eternal life be recovered. Thus they who have abused the blessings conferred on them in baptism can by a voluntary self-condemnation obtain the remission of their offences; yet, the Divine goodness hath so arranged as that this concession of God can be obtained only by the supplication of His Priests. For the Mediator between God and man, the Man Christ Jesus, gave to the rulers of His Church the power of prescribing acts of penance for those who confess; and also the power of admitting them

through the gate of reconciliation, when purified by a wholesome satisfaction, to a participation of the sacraments. And in this work our Saviour Himself is unceasingly engaged, neither is He ever absent from those duties, the discharge of which He committed to His ministers when He said, "Behold, I am with you all days, even to the consummation of the world." (Epist. 91. ad. Theod. Epis.) St. Augustine, A.D. 395, has well answered, 1500 years ago, the prevalent Protestant silly objections of to-day, against the necessity of sacramental confession. He says, "Do penance such as is done in the Church, that you may have the prayers of the Church. Let no man say to himself, 'I do it privately,' 'I do it before God,' 'God, who pardons me, knows that I do it in my heart.' Was it then without reason that Christ pronounced, 'Whatsoever you shall loose upon earth shall be loosed also in heaven?' Was it without reason that the keys of the kingdom of heaven were given to the Church of God, etc." (Homil. 49. Lib. gunguagint. Homil.) Christ, by the power given in John 20: 22, 23, constituted His apostles, and their lawful successors in the ministry, judges of all those who desired the remission of their sins. They could not possibly act as judges in a case they did not hear and investigate. Nor could they prescribe suitable penance, as the very nature of sin requires, if the sinner was only to declare his sins in a general manner and not with precision and each one separately. Wherefore it is the wish and institution of Christ, that a sacramental confession of all mortal sins committed be made to His priests. This has been the universal teaching of the Catholic Apostolic Church from the beginning. St. Clement, A.D. 89, tells us that the Apostle Peter taught the doctrine of Sacramental Confession. He says, "He (Peter) taught that man should keep a perpetual watch over the actions of his life, and have God ever present before his eyes; that he should firmly believe that wicked thoughts entertained in his heart give immediate offence to Christ, and are to be disclosed to the priests of the Lord." (Epist. 1. ad. Jacob. Frat. Dom.) Origen, A.D. 230, says, "There is, besides, a seventh, but it is a severe and arduous mode of obtaining the remission of sin, namely, by penance; when the sinner washeth his couch with his tears, when his

tears make his bread day and night, and when he blushes not to lay open his sin to the Priest of the Lord, and seek for medicine, but when, like King David, he exclaims, 'I said, I will confess against myself my injustice to the Lord; and Thou hast forgiven the wickedness of my sins.' (Homil. 2. Super. Levitic.) St. Cyprian, A.D. 250, says, "Dearest brethren, I implore you all to confess your faults, whilst that God whom you have offended still spares life to you, whilst confession is still within your reach and whilst the satisfaction and remission granted by the priest are yet acceptable in the sight of God." (Lib. de lapsis.) St. Augustine, A.D. 395, says, "And I tell you moreover, that not only should a man keep himself free from those vices after penance, but likewise before it, while he is in health; for if he delays his conversion to the end of life, he knoweth not whether he shall be able to receive penance, and have it in his power to confess his sins to God and a priest." (Homil. 4. de vere Poenit.) Satisfaction is an integral part of the sacrament of penance. It is necessary on account of the temporal punishment that may still remain after the guilt of sin is remitted. That a temporal punishment is due to sin, is plain from the very nature of sin itself, from the testimony of Holy Scripture, and from the constant belief and practice of the Church. Satisfaction for the punishment due to sin is the desire of appeasing an offended God by voluntary punishment, and other pious works, offered to God as a kind of compensation for the injury done to Him by sin. Of course, it is evident that, no matter what works the sinner performs, he can never offer satisfaction to God, according to perfect justice, because the sinner is a mere finite creature, whereas God, who is offended by sin, is infinity itself. Wherefore, all the satisfaction the sinner can offer can derive its merit only through Christ Jesus. True penance includes satisfaction, for God Himself, through the Prophet Joel, describes penance by satisfaction—"Be converted to me with all your heart, in fasting, in weeping, and in mourning," etc. (Joel 2: 12, 13.) The same is taught in several other passages of Holy Scripture, for example, 2 Cor. 7: 11; St. James 4: 8, 9, etc. The works of the early Fathers abound in innumerable testimonies to the teaching of the Catholic Church

on satisfaction. As they one and all proclaim the self-same truth as is proclaimed to-day by the Church Catholic, I shall content myself with merely referring to the testimony of St. Augustine, A.D. 395. Commenting on these words of the Psalm, "For behold thou hast loved truth; the dark and hidden things of thy wisdom thou hast made manifest to me," he says, "Thou hast loved truth, that is, thou hast not left unpunished the sins even of those to whom thou grantest pardon. Thou hast loved truth, thou hast gratuitously shown mercy, yet in such a manner as to preserve truth. Thou pardonest the man who confesses, but thou grantest him the pardon when he undertaketh to punish himself. Thus, by this means are the claims both of mercy and truth reconciled. Of mercy, because man is absolved from his sin; of truth, because sin is punished in man." . . . "For it does not suffice that the sinner alter his conduct for the better, and depart from his evil works, unless by a penitential sorrow, groans of humility, the sacrifice of a contrite heart, and the co-operation of alms-deeds, he make satisfaction to God for his past offences." (Homil 50, Quinqua. Homil).

It plainly follows, from the little I have said on the Sacrament of Penance, that it, even according to the definition in the Book of Common Prayer, has all the essentials of a true sacrament, and is, therefore, a sacrament in reality; that the Anglican Church, in rejecting it, rejects the teaching of the Catholic Church from the beginning, and is, therefore, before the world, guilty of the crime of heresy.

XVIII. THE TWENTY-FIFTH ARTICLE—

Continued.

OF THE SACRAMENT OF EXTREME UNCTION.

To everyone who seriously considers the perfect provision made by Christ in His Church for every possible supernatural want of mankind, and the never-failing love He showed when on earth, especially to such as were

sick and diseased, the truth of the constant belief of the Catholic Apostolic Church, "on the reality of the Sacrament of Extreme Unction," must be openly apparent. Under the very eyes of Christ, and assuredly by His command, the apostles went forth and "anointed with oil many that were sick, and healed them." (Mark 6 : 13). That the sacrament here intimated was, by the Divine institution of Christ, a true and proper sacrament, is plain from St. James (5 : 14, 15). We have here all the essentials for a Sacrament, and, therefore, really one in every sense of the word. 1st, there is the outward sign, namely, "the anointing with oil, accompanied with prayer;" 2nd, the grace attached to that sign, namely, "the Lord shall raise the sick man up, and his sins shall be forgiven him"; and 3rd, the Divine institution, as is evident from the words, "And let them (the priests) pray over him, anointing him with oil in the name of the Lord," that is, by the authority of the Lord, and by virtue of the rite instituted by Him. That this is the meaning of these words of the Apostle is clear from many similar passages of Holy Writ, for example, from Acts 10 : 48; 19 : 5. The Apostles could not confer grace of themselves, nor could they annex it to any particular rite. St. James, in positive terms, promises grace to those who make use of this rite, a thing no one can suppose him to have done had it not been instituted by Christ. Extreme Unction may be defined—"A Sacrament in which the sick, in danger of death, are anointed by a priest, for the health of soul and body, the anointing being accompanied by a set form of words." All antiquity confirms the Catholic teaching on this Sacrament.

St. Augustine, A.D. 395, says :—"As often as sickness attacks, let the sick man receive the Body and Blood of Christ, and then anoint his body in compliance with the following commandment of the Scripture: 'Is any man sick among you,' etc. (James 5 : 14, 15). See, brethren, how he who in sickness has recourse to the Church, deserves to receive health of body, and have his sins forgiven him." (Sermo. 215, de tempore). St. Gregory, A.D. 590, to whom the Anglican Church is so much indebted for its Liturgy, not only describes the manner and form of consecrating the oil, but also the form and rite of adminis-

tering the Sacrament of Extreme Unction. (Lib. de Sacramento). St. Chrysostom, A.D. 390, when extolling the dignity of the priesthood, compares Extreme Unction, as to its effect, with the Sacrament of Baptism. He says: "For they (the priests) obtain the power of forgiving us our sins, not only in baptism, but afterwards too." "Is any man sick amongst you? Let him bring in the priests of the Church," etc. (Homil. 2 Super. Levitic.). A thing also which I should make every intelligent Anglican reflect, is, that the schismatic Greek Church, although separated for so many centuries from the Roman See, still holds Extreme Unction to be a true Sacrament of the New Law. Such learned men as Estius, Bellarmine, and others attest, "that when Hieremias, then Patriarch of Constantinople, was consulted by the Lutherans respecting Extreme Unction and the other Sacraments rejected by the Anglican Church, and by Protestants in general, he most positively declared that the doctrine held and taught by the Greek Church was identical with that of the Roman See." Bellarmine says:] "Hieremias states in reply to the Confession of the Lutherans, cap. 7, 'that there are seven true and proper Sacraments, and there are neither more nor less.' He ranks Extreme Unction amongst them, calls it 'a Divine Sacrament,' and says 'it was fully and clearly unfolded by the Apostle James.'" (Lib. de Extrem. Unct.).

A very prevalent and specious Protestant objection against Catholic teaching on this sacrament is, "that the words of St. James (5: 14, 15) refer to the miraculous gift of healing, which they acknowledge to have existed in the Church at the time of the Apostles, but which they maintain ceased with them." The perfect falsity and absurdity of this objection can be proven by many arguments deduced even from this very passage in St. James. 1st. The use of the anointing in this case is confined to such as have received baptism. "Is any man sick amongst you?" says St. James; that is to say, amongst the faithful. This expression, "amongst you," is in the language of the Church applied only to those who have received baptism. St. Innocent, A.D. 402, says, "that these words of St. James should be received and understood as having reference to the faithful in their corporal necessities" (Epist. ad Decent).

On the other hand, as is evident from Acts 28 : 8, 9, the gift of healing was applied to infidels and persons not baptized, and, moreover, was used rather in favour of unbelievers than of others. Wherefore, we find that St. Paul, who healed the father of Publius, and many people in the island of Malta, did not heal Timothy, who was sick (1 Tim. 5 : 23), or Epaphroditus, who lay dangerously ill (Philip. 2 : 27), or Trophimus, whom he left sick at Miletus (2 Tim. 4 : 20). 2nd. St. James says "the priests of the Church are to be brought to the faithful when sick;" but the gift of healing was a special gift not given to all priests, nor to priests exclusively; wherefore, according to this Protestant theory, St. James should not have said, "let the sick man bring in the priests of the Church," but rather, "let him bring in such as possess the gift of healing diseases." 3rd. The gift of healing was confined in its effect to what was corporal. It extended to the health of the body only, whereas the effect of the anointing prescribed by St. James is principally spiritual, "and if he be in sin, his sins are forgiven him." The Catholic Church has always understood the expression, "And the prayer of faith shall save the sick man," and "the Lord shall raise him up," as regarding the health of the soul in the generality of cases, and that of the body only occasionally, and when expedient for the soul. St. Augustine, A.D. 395, says: "The great and salutary object of the Sacraments pertains more to the hope of future than to the retention or gaining of present benefits." (Tom. 3, cap. 66, ad Laurent). 4th. By the gift of healing, the Apostles and others not only healed the sick, but likewise the lame and the blind, whereas St. James desires the sick alone to be anointed. Finally, as is evident from what has been said, the principal object in anointing in this case is moral, and perpetual in its effect. Since, then, the object for which it was instituted constitutes the soul of the institution, it therefore follows that while the soul remains the institution lives. If to what has been said we add, that all the other institutions mentioned by St. James regard the Christians of all times, it will be plain that this institution was far from being intended to be merely temporal, lasting scarcely a single century.

Another Protestant objection, "that St. James ascribes

the remission of sins to the prayer, and not to the anointing," may be fully answered in a few words. St. James ascribes the remission of sins to the prayer and anointing together. To the anointing as to the matter, and to the prayer as to that in which consists the form of the sacrament. "And let them pray over him, anointing him with oil in the name of the Lord." Here, evidently, the prayer and the anointing are united. The apostle, it is worthy of remark, does not say, "let them pray *for* the sick man," but "pray over him." He simply ascribes, by a well-known figure of speech, the effect to the form, as to the superior part. The old Anglo-Saxon Church held the doctrine on this sacrament as is held to-day by the Catholic Church. Her children received it under the same conditions as do we of this nineteenth century. That such is the case may be seen from the Canons of Aelfric, A.D. 1030 (Thorpe, p. 354). Wherefore, it follows that extreme unction, having the three essential requisites for a sacrament, is one in reality and in truth, and can by no possibility be merely a simple religious rite. Hence, again, the falsehood and heresy of the Anglican Church.

XIX. THE TWENTY-FIFTH ARTICLE—*Continued*

OF THE SACRAMENT OF HOLY ORDERS.

THAT Christ, through the Sacrament of Holy Orders, made ample provision in His church, not only for the supernatural wants of each individual in particular, but also of society at large, has always been the teaching of the Catholic Apostolic Church. It may be defined,—“A sacrament of the New Law, by which spiritual power is given, and grace conferred for the performance of sacred duties.” The word “order,” in its original signification, means rank in general. Like many other words, it has become modified by usage, and is now principally used to designate the priesthood, as distinct from the position of laymen. An unanswerable demonstration of the truth of Christianity

is supplied in the study of the history and characteristics of the Christian Priesthood. The word "priest," as understood not only by Christians, but by all people from the beginning, both Jews and Pagans, cannot be explained except through Jesus Christ, God made man. A priest is a sacred, inviolable being, separated from the rest of mankind by the sublime character of his functions, called by God Himself, consecrated by an heavenly anointing, offering salutary sacrifice and drawing from his character of sacrificer supreme spiritual authority over other men. The great Pagan philosophers, Plato, Aristotle and Cicero, speak of the priesthood "as the most important ministry of society." "The well-being of all," says Cicero, "is committed to his hands." Through the whole history of both the Jewish and Christian dispensations, the priesthood is placed above all the gifts of nature, the pretensions of ambition and the prerogatives of the temporal power. It is evident that a vocation, or call from God, must precede sacerdotal consecration if His grace is to accompany the rite.

The Divine High Priest of the New Law, Jesus Christ, instituted the Sacrament of Holy Orders, or the Christian Priesthood, a few hours before He entered upon the last scene in His work of Redemption. To prepare for this sublime institution He some time before chose seventy-two disciples; He raised the twelve apostles to a higher position and admitted them to His familiar friendship. Among the apostles He distinguished Peter above the rest, and made him the rock on which He was to build His Church. Thus it was did He establish the hierarchical order. As if wishing to bestow His first honours on that order He prostrated Himself before, and washed the feet of the apostles; and then, having changed the bread into His sacrificed body, and the wine into His out-poured blood, He admitted them by Holy Communion to participate in the great sacrifice He was about to offer, and gave them the power and the right to offer it themselves, saying, "Do this, what I have done, in commemoration of Me"—(Luke 22: 17-20), and as St. Paul adds, "As often as you shall eat this bread and drink the chalice, you shall show the death of the Lord until He come" (1 Cor. 11: 26).

That the Sacrament of Holy Orders is a true and proper sacrament, and that it confers grace by the very institution of Christ, has always been the doctrine of the Catholic Church. Numerous proofs from Holy Scripture, and from ecclesiastical writers in all ages, can be given for the truth of the same, but the following will suffice with every candid and enlightened mind. Keeping in view the definition of a sacrament given in the Book of Common Prayer, I say that, even according to it, holy orders is a true sacrament in every sense of the word, for it has all the essentials there laid down. 1st. There is the visible, outward sign, namely, the imposition of hands. St. Paul says, "Neglect not the grace that is in thee, which was given thee by prophecy, with the imposition of the hands of the priesthood" (1 Tim. 4: 14). 2nd. There is the grace annexed to this outward sign, for the same St. Paul says, "For which cause I admonish thee that thou stir up the grace of God which is in thee, *by the imposition of my hands*" (2 Tim. 1: 6). 3rd. There is the institution of Christ; for, as neither the apostles, nor any other mere creature, could confer or annex grace to any particular sign, it is evident from Holy Scripture that this rite of the imposition of hands was instituted by Christ for the conferring of grace. Holy Writ tells us that the apostles not only made use of the power of ordination themselves, but they also transmitted that power to their successors. St. Paul says to Timothy, "Impose not hands lightly on any man" (1 Tim. 5: 22).

The same truth, of the reality of this sacrament, is also proved from the constant practice of the Church, who, after all, is the best and only legitimate interpreter of Holy Scripture. St. Leo, A.D. 440, in his epistle to Dioscorus, of Alexandria, teaches that, according to apostolic doctrine, both they who confer and they who receive the Sacrament of Holy Orders, shall be fasting at the time, in order, says he,—“that we may understand what should be the devotion of those who confer, and of those who receive them; and also the extreme caution with which we should guard against so blessed a sacrament appearing to be accomplished in a negligent manner.” (Epist. 81, ad. Dioscor.) St. Augustine, A.D. 395, writing against the Donatists, compares the Sacrament of

Holy Orders with that of Baptism, and to any enlightened man his testimony alone disproves the Anglican theory. He says: "The Sacrament of Baptism is that conferred on the person baptized; the Sacrament of Ordination is that which gives the right of baptizing. And as he who, after baptism, forsakes the unity of the Church, does not thereby lose the Sacrament of Baptism; so, in like manner, whoever forsakes the Church after ordination loses not the sacrament whereby baptism is administered; for no sacrament can suffer injury. If he departs from the society of the wicked, the sacrament, too, departs; if he remain among the wicked, that, too, remains. Since it is then admitted that he who has departed from unity could not lose his baptism, it, therefore, follows—as his departure from unity destroyed not his right of administering it—that the validity of the baptism given by him must likewise be admitted. For as they who received baptism before their separation are not baptized on their return; so they who are ordained before their separation, are not re-ordained on their return. So far from this being the case, they are allowed to discharge the same offices in the ministry as they before discharged, provided it be for the good of the Church; and though they should not act in the capacity of ministers, they yet retain the sacrament of their ordination, and therefore, hands are not again imposed upon them before the laymen. For when Felicianus deserted us, together with Maximianus, he lost neither the Sacrament of Baptism, nor that of Orders; but now we have both himself and those whom, during his separation, he baptized in the Maximian Schism." (*Lib. de Bapt. Contra Donat.*) Such testimonies as these abound in the early Fathers, and in the canons of councils, both general, and particular. That the old Anglo-Saxon Church believed and practised the doctrine on the Sacrament of Holy Orders of the Roman Church, may be seen in Anglo-Saxon antiquities, page 150. Not only did the Church of England reject this sacrament, but since the Reformation she has had no valid ministry because no Sacrament of Orders. This is a testimony from one of the most profound scholars of the 19th century. "It is my sincere and firm conviction that, independently of all historical questions, the

Anglican ordinations are null and invalid." (Cardinal Wiseman.



XX. THE TWENTY-FIFTH ARTICLE—Continued.

OF THE SACRAMENT OF MATRIMONY.

THAT Christ provided, in His Church, not only for the supernatural wants of the faithful in general by the Sacrament of Holy Orders, but that He also provided for the growth and expansion of the Church itself by elevating marriage under the natural law to the dignity of a sacrament, has ever been the doctrine and teaching of the Catholic Apostolic Roman Church. For the full understanding of the beauty and dignity of marriage in the Catholic Church, one should have a proper idea of the great mystery of the Incarnation of the Son of God. It is on that sacred type of the union of God with man, which union produces the supernatural birth of humanity, that Christ in the New Law established the union of man with woman as the means of generating that same humanity. Since we are born in order to become Christians, He established that the natural alliance through which we are born according to the flesh should find its model, its conditions, and its laws in that supernatural alliance through which we are born according to the spirit. Wherefore, everyone can see the reason of the constant, jealous care of the Catholic Church over everything, no matter how remotely connected with the great and holy Sacrament of Matrimony. The Incarnation began in Nazareth, and is to be completed amid the joys and splendours of heaven. That union of God with man finds its fulness—its complement, in the union of Christ with His Church—His Bride. The grand and beautiful laws which govern the Incarnation and the union of Christ with His Church, are made by Him the type and the model of Christian marriage. (Ephes. 5: 22, 32.) In the face of this incontrovertible truth no church can

be the true Church of Christ which denies the reality of the Sacrament of Marriage. Strictly speaking, marriage was, neither in the state of innocence nor that of fallen nature before Christ, a sacrament conferring grace. In the state of innocence there was neither sin nor concupiscence, and therefore there was no need of a remedy to counteract them. In the state of fallen nature before Christ polygamy and divorce were permitted by God Himself, and both these are essentially opposed to this sacrament. Neither is there anything in Scripture or tradition to show that before the coming of Christ it was established to confer grace. Besides, at that time there did not exist that union of Christ with His Church spoken of. St. Augustine, A.D. 395, says : " Marriage is a sacrament only in the Church." (Lib. 6 Contra Jovin.) Marriage being in itself a natural contract between man and woman, it is necessary to make a distinction between marriage according to natural law, and marriage as a sacrament. Heathens and such are united in true marriage, which is blessed of God because He is the author of nature as well as of grace. But these have no sacrament of marriage. It is different with baptized Christians, for with them there can be no marriage which at one and the same time is not a sacrament. Marriage is a real and true sacrament according to the institution of Christ, because He expounded and enforced the natural law of marriage (Matt. 19 : 4, 9), and recalled men to its original idea as given in Genesis 2 : 23, 24. It is a visible and outward sign, because the contracting parties must signify by signs their consent and acceptance of each other, and because the union thereby established between them should be on the model of the union of Christ with His Church. Finally, it is an efficacious sign of grace when contracted in the faith of Christ. (Ephes. 5 : 31, 32 ; 1 Tim. 2 : 11, 15.) From this latter passage it is concluded that marriage in the new law confers grace, for the following reason. Although St. Paul excludes women from the public ministry of the Church, yet he assigns to them another very honourable ministry—they are to save their souls by the faithful discharge of their matronly duties, and to be the source of the growth and expansion of the Church. The Church

could no more exist without marriage than it could without the Sacrament of Holy Orders. Wherefore (as was proven in last article), as a special grace is given in holy orders on account of its necessity for the faithful in general, so also in marriage a special grace is given on account of its necessity for the very existence of the Church itself. The doctrine here laid down is fully confirmed by the testimony of antiquity. St. Cyril, A.D. 310, says: "Christ was present at the wedding in Cana that He might sanctify the principle of man's generation, drive away the old sadness of child-bearing, and give grace to those who were born." (Lib. 2, Comment in Joan.) St. Chrysostom, A.D. 390, comparing the marriage of Jacob with Lia to Christian marriage, says: "Is it not absurd that we who have received so great grace and mercy, and are partakers of the tremendous and unspeakable sacraments, should, in this respect, be inferior to Laban, who was as yet addicted to the worship of idols? Or, do you not hear the apostle Paul telling you that marriage is a sacrament, and that it is the image of that love which Christ declares towards His Church." (Homil. 56, in Genes.) St. Innocent, A.D. 402, says:—"That marriage is founded on Divine grace." (Epist. ad Probum.) After an exhortation on conjugal fidelity, St. Ambrose, A.D. 370, thus concludes: "We know that God is the High Priest and guardian of marriage, who suffereth not another's bed to be defiled. Whoever does so, forfeits the grace of God by sinning against Him and violating His law; and because he sins against God, he forfeits all participation in this *Heavenly Sacrament*." (Lib. de Abrah. Patr.) Should one take all such testimonies of the early Fathers as these, and all the Canons of the different Councils, especially of the Council of Trent, an unanswerable argument is found against the plainly heretical doctrine of the Anglican Church on marriage. The Greeks, and the many Eastern schismatics who separated from the Roman See many centuries before the so-called Reformation, still retain their belief in marriage being a true and proper Sacrament of the New Law. This alone is a most powerful argument for the truth of Catholic teaching on this point. Having now briefly examined the five Sacraments rejected by the Church of England, I confi-

dently leave it to every candid mind to say if they are not (even according to the definition of a sacrament in the Book of Common Prayer), one and all, sacraments in the true and strict meaning of that word. It were more consistent did the Anglican Church entirely reject all the seven Sacraments, without any exception. Having no valid orders, she cannot possibly have the Sacrament of the Lord's Supper, or Blessed Eucharist, and as for Baptism, it is merely the shuttle-cock of the whims and fancies of her spurious ministry, as witness the celebrated Gorham case of a few years ago in England. Yet, this is the Church that intrudes herself so insolently before the enlightened intelligence of this 19th century, as the pure, unadulterated Church of antiquity. "*O Tempora ! O Mores !*"

XXI. THE TWENTY-EIGHTH ARTICLE.

OF THE LORD'S SUPPER.

"Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped."

THESE, the second and fourth sections of this 28th Article of Anglican Faith, are the parts to which I shall call the attention of the reader in this paper, in order to prove beyond reasonable doubt that they are false and heretical. The subject of the former of these sections is the vital and interesting subject of Transubstantiation in the Catholic Apostolic Church. It embraces not only a deep question of Christian faith, but one of philosophy also, concerning which, by the way, Bacon has well said,—"*A little philosophy carries its possessor from religion, a great deal of philosophy leads him to it.*" The Sacrament of the Lord's Supper, or the Blessed Eucharist,

being, from the institution of Christ, both a sacrament and a sacrifice, it must be considered under that two-fold aspect. As a sacrament, the Blessed Eucharist is "the true Body and Blood of Christ under the appearance of bread and wine." Like all the other sacraments, it was necessarily instituted by Jesus Christ Himself. Like them it has the external part, namely,—“the appearance of bread and wine,” and also the internal part, namely,—“The Body and Blood of Christ, with the graces they impart to those who worthily communicate.” As the Anglican Church *seems* to admit the reality of the Sacrament, and impugns rather the Catholic doctrine on Transubstantiation, I shall confine my remarks to this latter subject. The word Transubstantiation, the most fitting one to correctly express the Faith of the Catholic Apostolic Church from the beginning, in the real presence of Christ in the Blessed Eucharist, first came into use in the time of Berengarius, A.D. 1030. He was the first notable person to deny the universal Catholic doctrine on the real presence. The errors of the early heretics, noted by the Fathers, were not so much directed against the real presence of Christ in the Eucharist, as against the reality of His assumption of true flesh. Wherefore, we find St. Irænus, A.D. 290, by the argument of the reality of Christ's presence in the Eucharist, refuting those who denied “the resurrection of the flesh” (Sermo. de Coena. Dom.). St. Leo, A.D. 440, by the same argument refutes those who denied “that Christ assumed flesh” (Sermo. de Jejun.). The first General Council of Ephesus, A.D. 431, refuted Nestorius, who denied that Christ was both God and man, by the following argument: “The Eucharist could not give us life if it were the flesh of man only, and not also the flesh of the Son of God” (Tom. Concil., Epist. ad. Nestor.). The word transubstantiation implies a truth, beyond the mere fact of the real presence. It not only implies the reality of Christ in the Eucharist, but at the same time it also implies a substantial change in the bread and wine itself. Herein lies a deep philosophical question. We know from philosophy that a substance is “that which naturally stands by itself, without any subject in which it inheres,” and that “an accident is that which naturally inheres in a substance, as its ob-

ject." We know also that all bodies affect us through our senses. When fully examined, the whole philosophical question must be reduced to this one, "Does God, the cause of the connection between bodies and our sensibility, suspend the general laws established by Himself, governing bodies and our sensibility, in the case of the blessed Eucharist, wherein there is a body which does not affect our senses?" That He can do so, no sane man will deny; that He actually does so we have on the veracity of God Himself. In the other sacraments, their elements undergo only an accidental change; for example, the water used in baptism still remains water. It only receives, through the decree of God, a new power to wash away sin; so on in the other sacraments. But in the Eucharist there is a substantial or essential change. The substance of the bread and wine ceases to be, for it is changed into the body and blood of Christ. This change in the Eucharist is different from all other substantial changes in this, that in the Eucharist, after the change of the substance of the bread and wine, their accidents remain unaltered. While the accidents of the bread and wine remain, so long does the body and blood of Christ remain. Philosophy can never demonstrate the impossibility of the truth of the Catholic doctrine on the Eucharist. The only conclusion it can arrive at is, that if that doctrine be true, then is the Eucharist an astounding, standing, public miracle of the omnipotence and goodness of God towards men. This is precisely what the Catholic Church says it is, and this cannot be denied except by the man who is prepared to deny the possibility of all miracles. Wherefore, the complete falsity of that common Protestant objection, "that our senses are deceived, if the Catholic doctrine be true." Our senses are not deceived, for it is not in the province of our senses to pronounce upon the essence or substance in any body whatever. This office is of our reason, or judgment. Our senses are perfectly correct in the case of the Blessed Eucharist. Our reason, or judgment alone, is simply corrected by our faith in the truth of the words of Christ. It is by the fact that the accidents of the bread and wine remain in the Eucharist, that it is a sacrament at all. They constitute the visible or outward sign of that sacrament. The Catholic doctrine

on the Eucharist must be true, for Christ (who could not possibly tell a lie) said of that which He gave to His apostles at His last supper to eat and drink (although it had a different appearance), "This is my Body," "This is my Blood" (Matt. 26: 26, 28). Lest any man might imagine that the word "body" could be understood of any other than the one in which He actually suffered for man's redemption, He added, "which is given for you," and lest the word "blood" might be imagined to signify anything else than His real blood, which He actually poured out on the cross for the remission of our sins, He added, "which shall be shed for you" (Luke 22; 19, 20). If these words of Christ do not convey the absolute truth of the Catholic doctrine on the Eucharist, in opposition to that of every possible Protestant sect in the world, then words have no meaning, and Christ was simply what so many professed infidels in the Protestant world say He was, a charlatan and mere impostor. From these words of Christ, it plainly follows that in the Eucharist there cannot be bread and wine properly so-called, for things which are essentially different, cannot be reciprocally predicated of each other. Wherefore, of that of which Christ said—"This is my Body," it cannot truthfully be said—"This is bread"; and, in like manner, of that of which Christ said, "This is my Blood," it cannot truthfully be said—"This is wine." From this simple grammatical truth, evident to anyone of even less than average ability, the Catholic Church (when the truth of it was denied) formally defined the self-evident truth of Transubstantiation, or the change of the substance of the bread and wine in the Eucharist, their accidents alone remaining. To better understand the sense of Christ's words, and the Catholic doctrine on Transubstantiation, it must be observed that the enuntiate words of Christ (such are these quoted) are of two kinds: The one consists of such words as have a significative force only, for example—"The world hateth me" (John 7: 7)—"Lazarus is dead" (John 11: 14). Propositions of this kind *presuppose* the things signified; but they do not *affect* them. The other kind of propositions consist of such words as have an *operative*, or *effective* force, for example—"Woman, thou art delivered from thy in-

firmity" (Luke 13 : 12)—"Thy son liveth" (John 4 : 50). Propositions of this kind *do not* presuppose, but they *effect* the things signified. These words of Christ quoted are of this latter kind, for, of their very nature, they must have an *effective* force. Wherefore, that which the *demonstrative* pronoun points to in the proposition—"This is my Body," is obvious from this explanation. The pronoun (this) does not point to the bread, but to that peculiar thing with which the attribute truly agrees when the proposition is finished, and that peculiar thing is the body of Christ. The same is also to be said respecting the proposition—"This is my Blood."

The testimony of all antiquity fully confirms the truth of the doctrine of the Catholic Apostolic Roman Church on the Real Presence of Christ in the Blessed Eucharist, and, therefore, at the same time, the truth of her doctrine on Transubstantiation.

XXII. THE TWENTY EIGHTH ARTICLE—

Continued.

ALL antiquity teaches, on the Real Presence of Christ in the Eucharist, the self-same doctrine as that always held by the Catholic Apostolic Roman Church. Therefore all antiquity teaches her doctrine on Transubstantiation. St. Cyril, of Jerusalem, A.D. 363, explaining to his catechumens the nature of that Sacrament, says:—"As, then, Jesus Christ, speaking of the bread, declared and said, 'This is My body,' who shall ever dare to call His word into question? And, as speaking of the wine, He positively assured us and said, 'This is My blood,' who shall doubt it and say that it is not His blood? Once, in Cana of Galilee, He changed water into wine by His will alone, and shall we think it less worthy of credit that He changed wine into His blood? Invited to an earthly marriage, He wrought this miracle; and shall we hesitate to confess that He has given to His children His body to eat and His blood to drink? Wherefore, with all con-

fidence, let us take the body and blood of Christ, for under the type or figure of bread His body is given to thee, and under the figure of wine His blood is given, that so being made partakers of the body and blood of Christ you may become one body and one blood with Him. Wherefore, I entreat you, my brethren, not to consider them any more as common bread and wine, since they are the body and blood of Jesus Christ, according to His words; and, although your sense might suggest that to you, let faith confirm you. Judge not the thing by your taste, but by faith assure yourself, without the least doubt, that you are honoured with the body and blood of Christ. This knowing, and of this being assured, that what appears to you bread is not bread, but the body of Christ, although the taste judge it to be bread; and that the wine which you see, and which has the taste of wine, is not wine, but the blood of Christ." (Cat. Mystag., vol. 4, pp. 320, 321). Theophylactus, A.D. 170, says, "In this which you receive, the bread is not merely a figure and similitude of the body of the Lord, but it is *converted* into the very body of Christ, for the Lord says:— 'The bread which I will give is My flesh;' He did not say, 'is the *figure* of My flesh,' but, 'is *My flesh*.' And again our Lord saith, 'Unless you shall eat of the flesh of the Son of Man.'

"Do you ask me, why then is not the flesh visible? Because of our infirmity, O man! For as bread and wine are of those things to which we are accustomed we feel no abhorrence for them; but were we to see the *flesh* and *blood* set before us *we could not endure the sight*, we should turn from it in horror, and therefore it is that a merciful God, condescending to our infirmity, preserves the *appearance* indeed of the bread and wine, but virtually changes the *elements* into His flesh and blood." (Comment. in Evang. Marci., cap. 14.) St. Chrysostom, A.D. 390, says, "They who are consecrated by divine mysteries understand what I say. And again our Lord took the cup and said, 'This is my blood, which shall be shed for many unto the remission of sins.' And Judas was present when Christ said, 'This is my blood.' Speak, O Judas! is this the blood about which you had already made your bargain with the Pharisees—the blood which

you sold for thirty pieces of silver? Oh! the mercy of Christ! Oh! the madness of Judas! Judas had been bargained with for thirty pieces of silver, and yet Christ presented to Judas *the very blood which he had sold* in order that he might obtain the remission of his sins, if even then he would abandon his impious purpose, for Judas was present and partook of the communion of the glorious sacrifice." (Homil. de Proclit. Judæ.) St. Augustine, A.D. 395, expounding the title of Psalm 33, "And he was carried in his own hands," says, "Brethren, who can understand how this is possible to be done by man? For what man is carried in his own hands? A man may be carried in the hands of others, no man is carried in his own hands. We find not how it can be literally understood even of David; but we *do* find how it can be understood of Christ. For Christ was carried in His own hands when, committing to us His body, He said, 'This is my body,' for He then bore that body in His own hands." (Comment. in Psalm 33.) St. Cyprian, A.D. 250, says, "The bread which the Lord handed to His disciples being *changed*, not in its *appearance* but in its *nature*, was made flesh by the omnipotence of His word. And as in the person of Christ His humanity was visible, and His divinity lay concealed, So in the visible sacrament a divine essence hath ineffably infused itself in order that we should regard the sacrament with religious devotion." (Sermo. de Coena Dom.)

It were useless to multiply further testimonies from the early Fathers of the Church, as both one and all would be but a repetition of the same plain doctrine as is given by these Fathers here quoted. The truth of the Catholic doctrine on Transubstantiation is not only clearly laid down in the writings of every age from the beginning; the same is also attested in the canons of councils, both general and particular, in each and all of the ancient liturgies, and in the paintings and inscriptions in ancient churches and burial places, particularly in the renowned catacombs of Rome. For unanswerable proof that the ancient Anglo-Saxon Church was always one in belief with the Roman see on the Real Presence, and Transubstantiation the reader can consult Dr. Rock, (Eccl. Patrum vol. 1-15). Dr Adam Clark, himself a

Protestant scholar of eminence, frankly admits that as early as A.D. 140 Transubstantiation was an article of Christianity. (Analysis. Apolog. Justin Mart.) Wherefore, from what has been said, it is evident that Christ's Church always taught that in the Eucharist, Transubstantiation, or a change in the substance of the bread and wine, is effected. Wherefore, it follows that this doctrine is not, (as this 27th article says)—“repugnant to the plain words of Scripture,” nor does it, “overthrow the nature of the Sacrament,” nor does it “give occasion to any superstition.” The doctrine of the Anglican Church on the Eucharist, and that of every Protestant sect in the world for that matter, is based on the foolish attempt to reduce the law of faith to the standard of human reason. Both these are distinct, but not mutually antagonistic. Faith is simply the fulness—the complement—of reason.

These Protestants, poor philosophers, and still poorer logicians, should keep before their eyes the example of men, than whose intellects none deeper were yet bestowed on man. St. Augustine, A.D. 395, says, “The very same power which brought forth through the virgin womb of an inviolate mother the limbs of the Infant, afterwards, when He had become man, introduced those limbs through the door, though shut. If reason be appealed to respecting this, it will not be wonderful; if an example be demanded, the instance will not be a solitary one. Let us admit that God is able to do what we must confess ourselves unable to investigate. In such cases the whole cause of the thing done consists in the power of Him who does it” (Epist. 3, ad. Volusian.). St. Chrysostom, A.D. 390, says, “Grant, I beseech you, that His sense and His reason are superior to ours. Let us acknowledge this in all things, but particularly in mysteries, not confining our view merely to the things that lie before us, but also holding to His words. For by His words we cannot be deceived, whereas nothing can be more easily deceived than our own senses. His words cannot be false; our senses are over and over again deceived. Since, then, Christ has said, “This is my body,” let us entertain no doubt of the fact, but believe it with the eyes of our understanding” (Homil. 83, in Matt., cap. 26). Could any reasonable man want anything further than these beautiful tes-

timonies from antiquity to the truth of the teaching of the Catholic Roman Church on transubstantiation, or the real presence of Christ in the Blessed Eucharist. The same is her teaching to-day, and will be to the end of time. I feel confident that no intelligent man can come to any other conclusion than that, in this Article, the Anglican Church has plainly rejected on the Blessed Eucharist the doctrine handed down from Christ Himself.

XXIII. THE TWENTY-EIGHTH ARTICLE—

Continued.

OBJECTION ANSWERED.

As a matter of course sectaries are accustomed to bring forward objections against the doctrine of the Church on the question of Transubstantiation as they are against every other Catholic doctrine, but they seldom or never pause to reflect that no arguments, erroneously imagined to be deducible from Holy Scripture or reason, if seriously and dispassionately examined, can ever invalidate the constant teaching of the Catholic Apostolic Church. Some pretend that St. Paul contradicts the dogma of Transubstantiation because he asks this question,—“The bread which we break, is it not the partaking of the Body of the Lord?” And again because he says,—“For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord, until He comes.” Here, say these sectaries, St. Paul, by calling the Eucharistic species bread, evidently did not hold as the Roman Church does, on this question of Transubstantiation. I would simply reply to this specious objection—that St. Paul, if they examine his words closely, by no means speaks of ordinary bread in the passages of his Epistles referred to. He makes particular distinction between common bread, and the bread of which he is speaking. He does not say, “The bread which any one breaks,” or again,—“As often as you shall eat bread,” but he lays

particular stress on his words, and makes a marked distinction by saying, "The bread which *we* break," "as often as you shall eat *this* bread." At the conclusion of each sentence he shows the distinction between the Eucharistic species and common bread and wine. He plainly says, "That the chalice which he blesses is the communion of the blood of Christ," "and that the bread which he breaks is the partaking of the body of the Lord." In order to warn us against any profanation of this heavenly banquet, he thus exhorts us,— "Therefore, whosoever shall eat this bread, *or* drink this chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself; and so let him eat of that bread, and drink of the chalice; for he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." (1 Cor. 11: 27, 28.)

In these passages St. Paul positively says that the real body and blood of the Lord (not the figure), are present in the Eucharist, and that everyone receiving the same, be they worthy, really and truly eat and drink of them, whenever they receive the Sacrament. Now, real flesh and blood cannot, at one and the same time, be real bread and real wine; therefore, St. Paul clearly teaches; that what was bread and what was wine are, by the blessing uttered over them, transubstantiated into the real body and blood of Christ; and while, indeed, the accidents of the bread and wine remain after the change, and thus our senses pronounce them to be what they appear, they can with propriety be still called bread and wine, although inwardly and really they are converted into the body and blood of Christ. It is common in Holy Writ to call things which have been changed, or transubstantiated, by the name of that material which originally constituted them. For example, in Exod. 7: 10-12, although the rod of Aaron was changed into a serpent it is still called a rod; and in verses 20-21, although the water had been converted into blood, it is still called water, and that the Egyptians could not drink of it. In St. John, 2: 9, the Evangelist still calls the wine by the name of the water from which it had been made by a miracle of our Blessed Lord. In St. Matt. 11: 2-5, where our Lord says, "the blind see," "the lame walk," etc.,

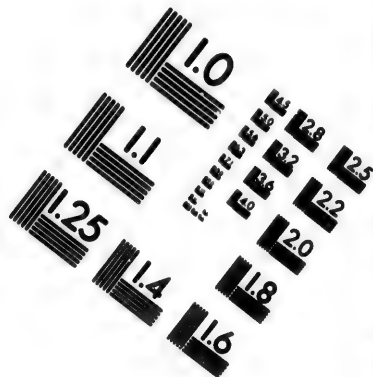
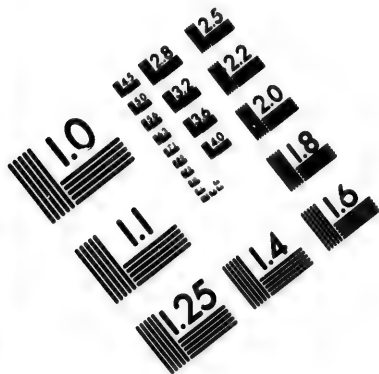
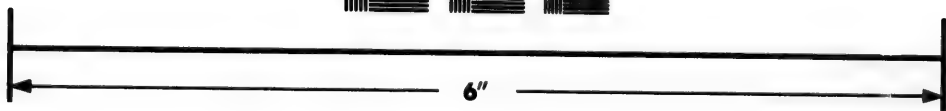
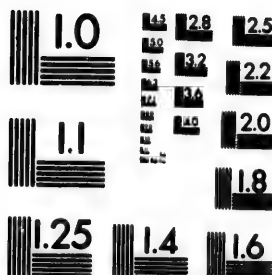


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the same thing occurs. It is self-evident that the man who is blind does not see, nor the one who is lame does not walk, nor does the deaf man hear; Christ here simply signifies that they who formerly had been blind, now see; they who had been formerly lame, now walk, etc. These examples in Holy Writ would have warranted St. Paul to have said of them: "This rod is a serpent;" "this water is wine;" the dead Lazarus lives, the dumb man speaks," etc.; nor would his auditors have taken occasion from such expressions to insanely look upon them as authority to deny these miraculous events. On the contrary, they would have looked upon such expressions as a strong declaration on St. Paul's part in their favour. While, therefore, St. Paul, with the greatest propriety of Scripture language, did declare,—“that the bread which he broke was the body of Christ,” etc., such a manner of speaking, instead of weakening, fully confirms the Catholic doctrine of Transubstantiation, because, while we are assured by him that Christ's real body is in the Eucharist, the material is noticed from which it is transformed. The term *bread* is therefore used by him, not to signify that it is real, common bread, but to signify that the Eucharist is formed from what originally was bread.

It would take up too much space in a weekly newspaper to answer the many other ill-founded objections against this and other Catholic doctrines. Suffice it to here say that no possible objection can be brought forward from any quarter whatever but what can be easily and successfully answered, on principles supplied by the Catholic Church alone, “the pillar and ground of truth,” the truth and reasonableness of which must be necessarily confessed by every intelligent man who studies the matter.

All objections spring from one or the other of these causes—either the teaching of the Church on the point is not properly understood, or the passages in Scripture supposed to militate against her are falsely interpreted. From the little said on the point before us, it is plain that the doctrine of the Anglican Church in this article is false and heretical. Wherefore, on this question of Transubstantiation, as on so many other essential points of doctrine, the Church of England is at variance with the true

Church of Christ from the beginning. I give only a few extracts from the testimony of antiquity, but these, few as they are, completely destroy her pretensions to being the original Catholic Church in its purity. Were she found wanting in only one single point of true doctrine, that one point alone would condemn her. What can any sane man say of her when she is proven false, not on one point alone, but on so many? Poor Anglicans! You are the unconscious dupes of a tottering human institution, instead of being children of the Church of Christ—the Holy Catholic Church.

XXIV. THE TWENTY-EIGHTH ARTICLE—

Continued.

THE second proposition of this article to be examined is, "The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped." It is a fundamental principle, inherent in the very constitution of Christ's Church, that she, being a perfect society or kingdom, possesses within herself all necessary power and authority to make laws and regulations concerning her own internal affairs. Wherefore, the Church has, and always has had, the right to make rules and modifications (as she judges best) most befitting the Sacraments, not, of course, touching upon their substance. Let us apply the principle here laid down to the proposition now before us. With respect to the first assertion, it may be answered that the Church of Christ, from the very time of the apostles, has always honourably reserved the Blessed Eucharist for the Viaticum of her dying children. Hence we Catholics can most justly conclude with the great St. Augustine, A.D. 395: "Whatever the universal Church holds, what was not instituted by Councils, but hath been always retained, is most properly believed to be founded on *apostolic authority alone*." (Epist. de Bapt. Contra Donat).

To the second assertion,—the Catholic Church has never taught that the custom of carrying about the Blessed Sacrament in public processions was the ordinance of Christ; but she simply approves of such, as very suitable for public testifying to that deep gratitude which all true Christians should feel, for the great benefits conferred upon them by Christ in that adorable Sacrament. We have, in the Ark of the Covenant in the Old Testament, the type, or figure, of this beautiful Catholic ceremony. It used to be, sometimes by the command of God Himself, and at others, by the devotion of the priests, king and people, carried in solemn procession for the purpose of imploring the Divine aid and mercy. (Josue. 5: 3, 16; 6: 6, 8; Kings 4: 3, 4; 4: 14; 18; 6, etc.) That the Ark of the Covenant was a type of the Blessed Eucharist is evident from the passage in the 95th Psalm,—“Adore His footstool.” St. Ambrose, A.D. 370, and St. Augustine, A.D. 395, both teach—“that what was *literally* understood of the Ark of the Covenant, is *mystically* declared of the Blessed Eucharist.”

The third assertion, the elevation of the sacred Host, (which properly belongs to the Sacrifice of the Mass) having its origin in Holy Scripture itself, even if not of Christ's ordinance, is, nevertheless, both rational and pious. The elevation of the *unbloody* sacrifice in the Mass at this present day, represents the *bloody* sacrifice once elevated on the altar of the Cross, just the very same as the elevation of the serpent by Moses in the desert, mystically represented the sacrifice of Calvary, long years before Christ offered Himself on the Cross.

The fourth assertion is directed against that supreme honour and worship which the Church Catholic has always given to Jesus Christ, really present in the blessed sacrament. The necessary distinction between worship and adoration as given when treating of the 21st Article, should be kept well in view. From what has been said it is plain to every candid mind, that the blessed Eucharist is really and truly the body and blood of Christ. Wherefore, the Eucharist, or the Son of God in the Eucharist, should be adored with Divine worship, or adoration (*Latria*). Holy Scripture commands that *Christ* be worshipped, (1 Cor. 11: 26.) It also abounds in in-

stances of Divine worship (*Latria*) being given to Him. (Matt., caps. 2, 8, 14, 15, 25 ; Luke, cap. 24). His body and blood, soul and humanity should be adored with Divine worship (*Latria*) in the Holy Eucharist, as well as out of it. Here is the key to all these different Catholic devotions respecting the sacred humanity of Christ, for example, the devotion of the Sacred Heart, the Precious Blood, Holy Face, etc. Catholics worship with supreme adoration (*Latria*) those different complements of the humanity of Christ, not as mere physical complements, but as being united to the Divinity in the Incarnation. This Catholic principle was solemnly defined in the General Council of Ephesus, A.D. 431. No one alone of the complements of Christ's humanity, is, of course, Christ's person ; the same as neither the hand, nor the foot, nor the head alone, is the person of the king. Yet, as he who kisses or strikes the hand of the king is truly said to kiss or strike the king, so he who adores the body or the soul of Christ, or His humanity separately, or altogether, truly adores the Son of God Himself, for these subsist in the *Person* of the Son of God and they can have no subsistence different from Him. Wherefore, when the Jews wounded, and spat upon, and crucified the body of Christ, they wounded, spat upon, and crucified no other than God Himself, since the personality of Christ was that of the second person of the Holy Trinity, God the Son. Hence, St. Paul says : " They crucified the Lord of Glory " (1 Cor. 2 : 8).

St. Augustine, A.D. 395, writing against the Eunomians and Arians, says—" But they (the heretics) will reply to these arguments and say, why do you adore, together with the Divinity, His *flesh*, which you do not deny to be a creature ? I adore (says St. Augustine) the flesh of the Lord, nay, the perfect humanity in Christ, because it was assumed by the Divinity and united to the Deity ; so that I do not acknowledge it to be different but one and the same God and Man, the Son of God. In fine, if you separate man from God, as Photinus or Paul of Samosata did, then I never will believe in or serve that God. For suppose any one amongst us were to find the purple or the royal diadem lying on the ground, would we attempt to worship them ? (Dulia.) But when the king is clothed

in them, whosoever contemptuously refuses to worship them, together with the king (Dulia), incurs the danger of death. So in like manner whosoever contemptuously refuses to adore (Latria) in Christ our Lord, not His bare humanity alone but united to His Divinity, the Son of God, true God, and true man, the same shall suffer the pains of eternal death." (Sermo. 58, de verbis Dom.) St. Ambrose, A.D. 370, commenting on the passage in the 98th Psalm, "And adore His footstool," says, "Neither does the Scripture tell us to adore anything except God; for therein it is written, 'The Lord thy God shalt thou adore and Him only shalt thou serve.' How then could the Prophet (Isais), who was reared under the Law and educated in the Law, give a commandment contrary to the Law? This, therefore, is no trifling question, and consequently we should employ the utmost diligence in considering what the footstool is. For in another part of the Scripture we read, 'The heaven is my throne, and the earth is my footstool.' (Isais 56.) But we must not adore the earth, for the earth is the creature of God. Yet, let us see whether the prophet does not tell us that that earth is to be adored which the Lord Jesus took upon Himself, in the assumption of the flesh. By the *footstool*, therefore, is understood the *earth*, and by the earth the flesh of Christ, which flesh we this day adore in the mysteries, and which (as we have said above) the apostles adored in the Lord Jesus." (Epist. ad Gratian, de Sanct. Spirit). So also says St. Augustine. (Comment. in Psalm 98.) St. Chrysostom, A.D. 390, says, "The Magi revered this Body in the stable, and ungodly men and barbarians, after they had completed a long journey, adored it with a profound fear and awe. Let us then, who are citizens of heaven, imitate, at least, these barbarians. For they, though they only saw the Body stretched in a manger in the stable, and beheld none of the things which you now do, approached it with the highest reverence, and with devout and trembling fear. Whereas, you behold the Body of Christ, not lying in a manger but *upon the altar*; you see, not a woman holding it, but a *Priest* present before you, and the Spirit most abundantly diffused over the sacrifice. And when you behold the Body of Christ, you are not uninstructed as they were; but you

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know His power, and are acquainted with the whole administration, and are ignorant of none of the things which He performed, but are initiated in them all." (Homil. 24, comment in 1 Cor.) Wherefore, follows the complete disproof of the heresy contained in this Article of Anglican Faith. That Church plainly teaches the direct contrary on the Blessed Eucharist, of what the true Church of Christ always believed and taught.

XXV. THE TWENTY-NINTH ARTICLE.

OF THE WICKED WHICH EAT NOT THE BODY OF CHRIST IN
THE USE OF THE LORD'S SUPPER.

"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ ; but rather, to their condemnation, do eat and drink the sign, or sacrament, of so great a thing."

THIS article of Anglican faith directly contradicts the teaching of Holy Scripture (St. Paul, 1 Cor. 11 : 27-29). In this passage St. Paul teaches that everyone, be he Pagan or Christian, good or wicked, who presumes to receive unworthily, shall be guilty of the body and blood of Christ. His words are by no means restrictive, but they are general in their application, and so have always been considered by the universal Church. They are these :—
" *Whosoever* shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord, etc." To disguise the false doctrine introduced, the Anglican Church hesitated not to so distort the words of St. Augustine as to make it appear that he, too, taught that persons devoid of faith do not receive the real and true body of Christ in the blessed Eucharist. In their error on this point, Anglicans have followed the deluded Sacramentarians of Luther's time.

That the Church of England in this article has distorted the words of St. Augustine from their true mean-

ing, and made them convey a doctrine which he never held, but on the contrary abhorred and repudiated, I shall here prove beyond contradiction. To anyone who attentively reads the writings of St. Augustine it is plain that, according to his doctrine (which is also that of the Church Catholic), the eating of the body and the drinking of the blood of Christ is *twofold*: the one *sacramental*, and the other *spiritual*. According to St. Augustine, all, without any possible exception, are said to eat the body and to drink the blood of Christ *sacramentally*, who receive them in the blessed Eucharist, wherein His body and blood are really present under the appearance of bread and wine, whether they receive them worthily, and to their greater glory in heaven, or whether they receive them unworthily, and to their greater damnation in hell. By him those persons are said to eat the body and to drink the blood of Christ *spiritually*, who, by faith and charity, are united to, and incorporated with, and made living members of Christ. According to this latter, or the *spiritual* mode of eating the flesh and drinking the blood of Christ, St. Augustine constantly teaches that unbelievers and the wicked do not eat His body and drink His blood. This same is the doctrine of the Church Catholic to-day, and always has been; for, without faith enlivened by charity, no man can be incorporated with Christ, and made a *living* member of His mystical body. On the other hand, according to the former, or *sacramental* mode of eating the flesh and drinking the blood of Christ, St. Augustine invariably teaches (as also does the Church Catholic) that the wicked, and those devoid of living faith, do really and truly receive in the blessed Sacrament (although unworthily, and to their damnation) not the mere signs only, but *the things* signified—the real and true body of Christ.

To prove conclusively that such is the teaching of St. Augustine I here give a few extracts from his writings on this subject, to which I would respectfully call attention, particularly that of our Anglican brethren. He says, concerning the traitor Judas: "The Lord bears with Judas, a devil, a thief, and a seller of his Master. He permits him to receive among his guiltless disciples that which the faithful know to be *the price of our redemption*."

(Epist. 163, Exposit. in Joan.) Again, in writing against the Donatists on the subject of baptism, he fully confirms what I have said above. Here are his very words: "For as Judas, to whom our Lord handed the little portion, did not by receiving what was bad, but by badly receiving it, afford a habitation to the devil within him," so in like manner whosoever receives unworthily the Sacrament of the Lord does not, because he is himself bad, render the Sacrament bad; neither does it follow that because he receives it not to his salvation, he therefore receives nothing; for the body of the Lord and the blood of the Lord were also given to those of whom the apostle said: "He that eateth unworthily, eateth and drinketh judgment to himself." (Lib. 5, cap 8, de Bapt., Contra. Donat.) Again, when expounding the words of the 21st Psalm, "All the fat ones of the earth, have eaten and have adored," he says: "In this passage of Scripture, by the fat or rich ones of the earth are to be understood the proud. And, indeed, this distinction is by no means made in vain, for of the poor the Scripture had already said: 'The poor shall eat, and shall be filled;' but here it saith, 'All the rich ones of the earth have eaten and have adored.' And they have adored because they have drawn nigh unto the altar of Christ, and have received of His body and blood; yet they adore only, they are not likewise filled, for they do not follow His example." (Epist. 120, cap. 27, ad Honorat.) These and similar numerous other passages in his writings fully corroborate what I have said on the distinction made by St. Augustine between the *sacramental* and the *spiritual* eating and drinking of the body and blood of Christ in the Blessed Eucharist.

I will now give, entire, the extract referred to in this article, so that all can see the deception and perfidy of the Anglican Church in so monstrously distorting the meaning of St. Augustine's words. Commenting on the words of the gospel,—“He that eateth my flesh, and drinketh my blood, abideth in me and I in him;”—he says, —“To eat His flesh and drink His blood is, therefore, the way by which to abide in Christ, and to have Christ abiding in us. And, consequently, he that abideth not in Christ, and he in whom Christ doth not abide, does not, it

is certain, eat His flesh or drink His blood *spiritually*, though *carnally* and *visibly* he press with his teeth the sacrament of the body and blood of Christ. But rather doth that man eat and drink to his own condemnation the sacrament of so great a thing; because he, *when unclean*, presumed to approach the sacrament of Christ, which none receive *worthily* but they who are clean,—regarding whom the Scripture saith—‘Blessed are the clean of heart, for they shall see God.’” (Tract. 26, Eposit. in Joan.) In the face of the base deception, on other points of doctrine, practised by the Anglican Church, it is impossible to suppose, that the framers of the Thirty-nine Articles had any other object in view, in thus distorting, in this 29th article, these plain words of St. Augustine, than to deceive the unwary, and those to whom it is impossible to have recourse to the original documents. Such conduct is to their own lasting disgrace, and to the shame and confusion of that Church of England which only makes herself the more ridiculous, the more she comes before the world with her silly pretensions of being in any way part or parcel of the Church founded by Jesus Christ.

XXVI. THE THIRTIETH ARTICLE.

OF BOTH KINDS.

“The cup of the Lord is not to be denied to the lay people, for both the parts of the Lord’s Sacrament, by Christ’s ordinance and commandment, ought to be ministered to all Christian men alike.”

THE whole question at issue in this article is simply one of discipline, and not of faith. It is one in respect to the administration of the Blessed Eucharist, either under the species of bread only or under the species of wine only: The Eucharist, by Christ’s institution, includes two things, the one whereby it is a *sacrament*, the other whereby it is a *sacrifice*. The question here mooted does not affect the sacrament at all, but only the sacrifice. The Eucharist essentially requires that it be celebrated under both bread and wine, in order to complete the sacrifice, the mystic

oblation of Christ's Body, and the shedding of His Blood upon the cross. To perfectly and expressly accomplish the commemoration and representation of the bloody sacrifice on Calvary, the priests of Christ's Church, to whom He, in the person of the apostles, said, "Do this for a commemoration of me," must of necessity, by the very command of God, offer up and receive the Eucharist under both kinds. Not so in the sacrament of the Eucharist, which, although it commemorates also the death of Christ, does not require from its institution to expressly represent that death. Wherefore, it follows that in the sacrament the Eucharist is not required to be administered under both kinds. Besides, whether we consider the nature of the sacrament of the Eucharist, or the fruit derived from it, we can most truly say with the Council of Trent, "That the whole and entire Christ, and the true sacrament, are taken under either kind singly; and therefore, that as to the fruit, they who receive one kind only are deprived of no grace necessary to salvation" (Sess. 21). The administration of the sacrament under either one, or both kinds, simply regards the mode of its administration, but not its substance, and is therefore merely a matter of discipline, which can be changed by the Church when she sees fit. The Eucharist is the real Body and Blood of Christ (as has been proven), and, He being now a glorified Body, immortal and impassable, His Blood cannot be separated from His Body, nor His Body from His Blood. This separation is essentially impossible. Wherefore, the person who receives His Body necessarily receives with it His Blood also, and *vice versa*. This Catholic truth is plain in many passages of Holy Scripture (John 6: 52, 58, 59, etc.). Being merely a matter of discipline, the Church has, from the beginning, according as circumstances demanded, permitted both modes of receiving the Eucharist. In early days, children received the sacrament under the species of wine only (St. Cyril, A.D. 310, de Laps). Those who were sick received under the species of bread only, as testified to by Tertullian, A.D. 200 (De. Orat. 19). From the very times of the apostles it was customary in the Church to administer the Eucharist under the species of bread only. In the time of persecution the faithful were allowed to carry the

consecrated bread to their homes, and to those about to die for the faith. Tertullian, A. D. 200, refers to this custom when exhorting a Christian woman not to marry a pagan husband. He says, "Will he not know what you receive in secret, before you take any food? And if he shall perceive bread, will he not believe it to be what it is called?" (Lib. ad Uxor. cap. 5.) This custom existed at Rome in the time of St. Jerom., A.D. 380. He says, "I know that it is the custom at Rome, for the faithful invariably receive the Body of Christ. This custom I neither censure nor approve, for each abounds in its own sense" (Lib. adv. Jovin.).

In early times it was also customary to administer the Eucharist to the dying, sometimes under the species of bread and at other times under the species of wine. St. Ambrose, A.D. 370, received the Viaticum under the species of bread only, as is related in his life by Paulinus. The schismatic Greeks, who separated from the Roman See in the ninth century, censure the Latins for the custom of consecrating the Eucharist in unleavened bread, but they do not censure them for administering it under the species of bread only. Any one can see that in those early days of the Church the faithful knew perfectly well that Christ was really present, whole and entire, under either species indifferently. Nothing being then done by the Church in the way of formulating a special law on the matter, their customs of administering the Eucharist were both permissible and lawful. Now, however, owing to the special legislation, it is not lawful to administer the Eucharist to the people, except under the species of bread only. The present custom began to become general in the 12th century" but it was not until the Council of Constance, A.D. 1414, that the present law became authoritatively promulgated. In this council the canon was enacted, "that as the Body and Blood of Christ were wholly contained under each species, the general law thenceforth should be as at present." This general law was most opportune, and even most necessary at the time of its promulgation, for it was then that the notorious John Huss, and his deluded followers, began to introduce that groundless and senseless error, "that the cup was absolutely necessary." Should circumstances so require

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it the Church, no doubt, would again change her discipline. That she can do so, no one but he who is unable to comprehend the necessities in the very nature of Christ's Church, will deny. She would again do what she did under Pope Gelasius, A.D. 492, and insist upon the faithful receiving the Eucharist, not under one, but under both kinds, if any of her members abstained (as the Manichaeans did) from the cup, through mere superstition. Wherefore, from what has been said, it follows that the teaching laid down in this 31st Article of Faith of the Anglican Church is both false and groundless. Her whole error lies in not knowing what the Eucharist really is—in confounding the *sacrament* and the *sacrifice*.

XXVII. THE THIRTY-FIRST ARTICLE.

OF THE ONE OBLATION OF CHRIST FINISHED ON THE CROSS.

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore, the sacrifices of Masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits."

THE heretical doctrine embraced in this article of Anglican faith is directed against the holy sacrifice of the Mass in the Catholic Apostolic Church. As was said already, the Anglican Church grievously confounds the blessed Eucharist, in its twofold character of a sacrament and of a sacrifice, although both these are by the institution of Christ Himself. That the holy Eucharist is both a sacrament and a sacrifice has always been the teaching of the true Church of Christ. The denial of the necessary distinction between the two has been the cause of the Anglican Church confounding, or rather denying, the blessed Eucharist under the point of view of a sacrament and of a sacrifice. We have already seen that the Eucharist is

really a sacrament. We shall now see that it is also really a sacrifice, and was so always considered by the Catholic Apostolic Church. As is certain, the Jewish dispensation was simply Christianity in embryo. It was the preparation, the type, the figure of what was to have its perfection under the Law of Grace. Sacrifice was the chief public act of divine service under the Mosaic Law. So, therefore, a more perfect sacrifice than then offered must necessarily be the chief public act of divine service under the Law of Christ. This perfect sacrifice was minutely prefigured and foretold by the prophets in the Old Law. It will not do to say that the bloody sacrifice on Calvary is that perfect sacrifice alluded to, because the bloody sacrifice of Christ on the Cross, which was offered only once, in one particular place, at one particular point of time, is not, by any means, that clean oblation foretold by the prophets, which is to be offered to God from the rising to the setting of the sun. Scripture being witness, Christ was, and is forever, a Priest according to the order of Melchisedech. Therefore, if there be truth in Holy Writ, Christ must continually offer sacrifice to His heavenly Father after that order of priesthood of Melchisedech, but in a more perfect manner than he (Melchisedech), who offered to God merely bread and wine. It is in the offering of the sacrifice of the Mass alone that Christ is a Priest forever according to the order of Melchisedech. Take away, therefore, that holy sacrifice of the Mass and you make a liar of Holy Writ, and you destroy the means, or channel, of the application of the merits of Christ's Passion to the souls of men. If, as undoubtedly was the case, the Jewish religion was given by God Himself, in order to prepare men for the more perfect religion of Christ, it is something incomprehensible how He could so strongly inculcate in the minds of men (as He did) the duty of offering sacrifice continually, if, under the New Law, men would not be bound to offer more perfect sacrifice continually. If what Anglicans, and Protestants in general, say about sacraments be true, then there was neither sense nor reason in the elaborate preparation made by God Himself for Christianity under the Old Law. The meaning of sacrifice is—"The oblation of a sensible thing made to God through a lawful minister

by a real change in the thing offered, to testify God's absolute dominion over us, and our entire dependence upon Himself." In sacrifice the existence of the thing offered is substituted for the life of those in whose name it is offered. The thing offered must be visible, because sacrifice pertains to external worship. It is only in a metaphorical or figurative sense that prayers, etc., can be called sacrifices. Sacrifice being the chief act of religion it can, therefore, be offered to none but God alone, for He is Lord and Master of life and death. The act of sacrifice must effect a change which destroys, or tends to destroy, the victim offered, because, without such a destruction, God's supreme dominion over us would fail to be confessed by an external act—the very object for which sacrifice is offered to Him.

The Sacrifice of the Mass is that public act of divine worship, so beautifully foretold and refigured in the Old Law. Upon the Cross Christ offered Himself in sacrifice for our redemption. From that moment all the sacrifices of the Jewish dispensation ceased to be pleasing to God. It does not follow from this, and it is a grievous error to maintain, that with the sacrifice of Christ on Calvary, and the abrogation of the sacrifices of the Old Law, the worship of sacrifice thereby ceased entirely in the New Law. No, by the very institution of God Himself, the worship of sacrifice is to last to the end of time; and that worship of sacrifice is, and always will be, the Holy Sacrifice of the Mass. The Catholic Church, from the beginning, always taught that the Mass, which is a true and proper sacrifice, is offered for the living and the dead.

The bloody sacrifice of Christ on the Cross was all-sufficient to cancel the sins of ten thousand worlds. Of it St. Paul says: "For by one oblation He hath perfected for ever them that are sanctified" (Heb. 10: 14). And, again, "Because in Him it hath well pleased the Father that all fulness should dwell, and through Him to reconcile all things unto Himself, making peace through the blood of His Cross, both as to the things that are on earth and the things that are in heaven." (Colos. 1: 19, 20). Protestants make a great show very often, in quoting the words of St. Paul, but his words do not teach that there was not before Christ's coming, nor is not now, any other

sacrifice save that of Christ on the Cross. St. Paul simply teaches, that of all other sacrifices the bloody sacrifice of Christ on the Cross is the only one which appeases the wrath of God *by its own intrinsic merit*, and is therefore the one peculiar and pre-eminent sacrifice. From the commencement of the world, God Himself impressed on men's minds (under the law of nature), their duty of offering sacrifice in order that they might be partakers of the future sacrifice of His Son on Calvary, and transfer to themselves the fruit of the great sacrifice to be there offered. Under the Mosaic Law God ordained different sacrifices, the use of which was not to reconcile men to God, and purchase salvation, but to keep before their minds, by these external sacrifices, the recollection of the promised future sacrifice on the Cross, to profess their faith therein, and to enable them, through their faith and hope, to apply its fruit to themselves. Another object of these sacrifices was that, as often as they were celebrated, men should recall with gratitude the favours bestowed upon them, and reflect on their eternal salvation, which was to be obtained through the promised Redeemer.

Wherefore, as God, before the coming of Christ, ordained certain sacrifices whereby men might remember the future sacrifice on the Cross, might have their faith confirmed therein, might have its fruit applied to their souls through belief and prayer, and might recollect all the favours bestowed upon them; so also in the New Law, by the institution of God, there was given to His Church the sacrifice of the body and blood of Christ in the Eucharist, whereby we may constantly remember the bloody sacrifice on Calvary, and transfer to ourselves the fruit of that sacrifice by which, as St. Paul says: "He hath perfected forever them that are sanctified." (Heb. 10: 14.) The chief duty of Christian worship is to keep Christ's memory constantly before the minds of men. His memory is celebrated by commemorating His death and asking the heavenly Father to become reconciled to us through the merits of His Son's passion and death. This supplication should be made, not alone by means of vocal prayer, but also by the mystic oblation of Christ in the Blessed Eucharist. From this necessarily brief ex-

planation it is evident that the Catholic Apostolic Church has always held that there are two sacrifices of Christ properly so-called, or rather the one sacrifice under a two-fold aspect. Both these are equal as to their substance, but different as to their object and manner of offering. The one is the bloody sacrifice of the Cross, the other the self-same sacrifice wherein Christ, a priest forever according to the order of Melchisedech, offered at His last supper His real body and blood to His heavenly Father in the Eucharist, and thereby instituted the perpetual sacrifice of the New Law. This unbloody sacrifice of the New Law was committed to the Apostles and their lawful successors in the ministry, to be offered up until the end of time in commemoration of Christ's passion and death,—“Do this what I do for a commemoration of me.” (Luke 22 : 19.) The manner of offering in these two sacrifices being different, so likewise is their use different. By His bloody sacrifice on the Cross, Christ purchased complete redemption for mankind. He instituted and committed His unbloody sacrifice to His Church, for the commemoration of that bloody sacrifice of the Cross. In the unbloody sacrifice of Christ (the Mass) we present Christ to His heavenly Father after an unbloody and impassable manner. We do not offer it in order to purchase anew the remission of sins and the redemption of mankind, but in order that through it the remission and redemption purchased for us on the cross may be applied to our souls. Our reason for so offering it is the command of Christ Himself. The Catholic Church has also always taught that the sacrifice of the Mass is truly a propitiatory sacrifice. When this holy sacrifice is offered to God with faith and devotion, His anger against us is appeased ; He confers on us His grace and the gift of penance ; He forgives us our sins and showers upon us the fruits of His bloody sacrifice on the Cross ; He can in no wise be offended thereat, nor is this sacrifice of the Mass in any way derogatory to Him, for it is by His own institution and command that we offer it to Him. The Catholic Apostolic Church has, also, always taught that the sacrifice of the Mass is offered for the living and the dead. Those of the faithful who depart this life in the peace and friendship of God, being still living members of the my-

tical Body of Christ—His Church—may still stand in need of the suffrages of their brethren yet living on earth, the sacrifice of the Mass is offered for them, in order to obtain, as St. Augustine, A.D. 395, says, "A full remission, or, at least, a mitigation of the punishment adjudged them." (Tom. 3, cap. 10, Enchirid. ad Laurent.) Wherefore, it follows that according to the constant teaching of the true Church of Christ: 1st. That the Eucharist is a true and proper sacrifice, instituted by Christ; 2nd. That it is truly a propitiatory sacrifice; 3rd. That it is most properly and most piously offered for the living and the dead; and 4th. That it is offered both to the greater glory of God, and the greater advantage of the Church. We shall now see that the Sacrifice of the Mass is really such as here explained, in opposition to the falsehood and heresy in this Article of Anglican Faith.

XXVIII. THE THIRTY-FIRST ARTICLE.—

Continued.

In confirmation of the four conclusions from the doctrine always held by the Catholic Apostolic Church, as seen in last chapter, I will here briefly refer to the testimony of antiquity. First conclusion—"The Eucharist is a true and proper sacrifice." In the Old Law the prophet Malachias foresaw it and foretold it in these remarkable words: "I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand. For, from the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice and there is offered to my name a clean oblation." (Malachi 1: 10, 11). To every reflecting mind it must be evident that the sacrifice here foretold by the prophet cannot, by any means, be understood of mere metaphorical, or spiritual, sacrifices, such as prayers, etc. These are peculiar to no one particular Law, but they are common to all times and all peoples, and have always been common to the sacrifices of every ancient people. The very

order observed by the prophet in the words here spoken by him of itself proves that he purposely speaks of a peculiar and hitherto unknown sacrifice, which is to succeed to the sacrifices then in vogue, on the abrogation of the Mosaic Law. These words plainly refer to the future sacrifice of Christ. They cannot refer to His future sacrifice on the Cross, for that tremendous sacrifice did not take place among the Gentiles, but among the Jews. It was not offered, as Malachi says, "in every place," but, on the contrary, it was offered in one particular place—on Mount Calvary, in Judea alone. These words of the prophet can absolutely have no meaning whatever, if they do not refer alone to the sacrifice of the Mass, that sacrifice which the entire Gentile Church offer up everywhere throughout the world, from the rising to the setting of the sun, in order to commemorate the death of Christ on the Cross, and to apply to the souls of men the merits purchased by that death. St. Chrysostom, A.D. 390, says—when commenting on the passage, "I have no pleasure in you, etc."—"See how beautifully and how clearly the prophet interpreted the mystical Supper, that is, the unbloody sacrifice. He indeed calls the sacred prayers, which are offered after the *sacrifice*, pure incense; for the perfume which delighted God is not that derived from earthly roots, but that which is exhaled from a pure heart. Let my prayer, therefore, ascend as incense in thy sight. Do you see how it is allowed us to celebrate the angelic sacrifice in every place? You see no bounds set, either to altars or to canticles; 'in every place incense is offered to my name.' It is, therefore, the pure Host,—the first, indeed,—the mystic supper,—the celestial sacrifice,—deserving of supreme adoration" (Tom. i, Homil. in Ps. 95). Justin Martyr, A.D. 160, in his dialogue with Tyrphon against the Jews, thus understood the passage of the prophet: "God accepts sacrifice from none, except his own priests. Wherefore, God showing preference to the only sacrifice to be offered in His name, namely, the Eucharist and the chalice, instituted by Jesus Christ, and now celebrated by Christians all over the earth, testifies that it is pleasing and acceptable to Him. But the sacrifices offered by you and your priests He rejects, and angrily censures in these words: 'I will not accept your sacrifices from

your hands, for, from the rising of the sun even to the going down, my name is glorified among the Gentiles: but ye profane it'" (Biblioth. Patrum. dialog. cum Tryhone adv. Jud.). Another strong proof that the Eucharist is a true and proper sacrifice lies in the words of the psalmist, "Thou art a priest forever according to the order of Melchisedech." St. Augustine, A.D. 395, referring to these words, says, "Then, indeed, was Abraham blessed by Melchisedech, of whom many great things are written in the epistle that is addressed to the Hebrews, which most people ascribe to the apostle Paul, but which others will not admit. For then appeared for the first time the sacrifice which is now offered unto God by the whole Christian world, and, long after this sacrifice had been offered by Melchisedech, is completed what the prophet foretold respecting Christ, who was to come in the flesh, 'Thou art a priest forever according to the order of Melchisedech.' Not, indeed, according to the order of Aaron, for this order was to be abolished when the things prefigured by those types should have become realized" (De civit. Dei. Lib. 16, cap. 22).

St. Chrysostom, A. D. 390, says:—"I mean to add something really astonishing, but be not amazed or troubled—well, what is it? The sacred oblation—whether offered by Peter or Paul or any other priest, it matters not what be his merit—is the same as Christ Himself gave to His Disciples, and which the priests of the present day also produce. Our offering is nothing inferior to His. Why so? Because it is not man that sanctifies it, but Christ Himself, who, in the first instance also, was the consecrator. For as the words which Christ spoke are the very same as those which the priest now pronounces; so in like manner is the oblation also the same." (Tom. 4. Comment. 2 Tim. Homil. 2.) Numerous other proofs of the truth of the reality of the sacrifice of the Eucharist can be given from many other early Fathers, from all the ancient liturgies and from Holy Scripture. Sufficient is here given to make every sincere Anglican to pause, and ask himself,—is it really true that the doctrine of the Catholic Roman Church to-day, on the sacrifice of the Mass, is the self-same as here given from these early Fathers? Let them examine as closely as they will, they will find

no variation between the present and the past. The more antiquity is studied the more will the false claims of the Anglican Church be apparent. Anglicans are forever harping on the subject of their ministers being true priests, but they never reflect that a priest, without an altar and sacrifice is a perfect absurdity,—a perfect impossibility. Priest, priesthood, and sacrifice are correlative expressions, and necessarily presuppose the existence of each other. Wherefore, from what is here said, the Sacrifice of the Mass is a true and proper sacrifice, in opposition to the heresy contained in this 3rd Article.

XXIX. THE THIRTY-FIRST ARTICLE.—*Continued.*

2nd Conclusion,—“The Eucharist, or Sacrifice of the Mass, is truly a propitiatory sacrifice.”

It has always been of faith in the Catholic Apostolic Church that the Holy Sacrifice of the Mass is not only Eucharistic and commemorative of the death and passion of Christ on the cross, but also that it is likewise a propitiatory sacrifice for the sins of men. It has always been, and is to-day, offered by the priests of God's church for the remission of sin. The Church received this doctrine through the Apostles from Christ Himself, who, when about completing man's redemption on Calvary, at His Last Supper instituted this sacrifice for the remission of sin and commanded that it be offered until the end of all time. It is a base calumny to say, as so many Anglicans and other Protestants do, that in the sacrifice of the Mass Catholics believe that satisfaction is made to God for sin, as regards its guilt and its eternal punishment. No, they believe in no such absurd thing,—for in the sacrifice of the Mass there is no passion, and it was by the passion of the Son, on the wood of the Cross, that the Heavenly Father was pleased to be satisfied for sin under this respect. The sacrifice of the Mass is simply offered that, through it, the passion

of Christ on the Cross may be applied as the payment and satisfaction for the guilt of our sins and the punishment due to them. St. Cyril of Jerusalem, A.D. 310, says: "When the great spiritual sacrifice is completed, and the unbloody worship over the victim of propitiation ended, then we supplicate God for the general peace of the Church, the tranquility of the world, the happiness of kings. We offer up the Christ who was slain for our sins in order that He who is infinite in His goodness may be rendered propitious, both to ourselves and to them." (Cateches Mystagog, 5.) St. Augustine, A.D. 595, says: "When, therefore, the sacrifice of the altar or alms-deeds are offered for all deceased Christians, they are acts of thanksgiving for the very good; for the imperfect, acts of propitiation." (Tom. 3, Enchirid ad Laurent. cap 110.) St. Gregory, A.D. 590, says: "The sacrifice of the holy altar, offered with tears and a well-disposed mind, contributes in a singular degree to our absolution; because He, who of Himself rose from the dead to die no more, still continues, by this oblation, to suffer for us in His own mystery. For, as often as we offer to Him the sacrifice of His own passion, so often do we renew His passion for the attainment of our absolution." (Lib. 40, Homil. 37, de Diversis Lect.) In the Liturgy of St. Basil, A.D. 350, we have the following beautiful prayer, proving conclusively the truth of the doctrine of the Catholic Church on the sacrifice of the Mass: "Thou, O Lord, hast shown to us the great mystery of salvation; Thou hast dignified us, Thy miserable and unworthy servants, to such a degree as to be made ministers of Thy holy altar; so now, by the virtue of Thy Holy Spirit, duly qualify us for this ministry, that, standing faithfully in the sight of Thy glory, we may offer to Thee the sacrifice of praise, for Thou art He who worketh all things in all. Grant, O Lord, that our sacrifice be made acceptable in Thy sight, and be received by Thee in atonement for all our sins and the ignorance of Thy people." (Basilii Missa, inter opera Basilii.)

Here I would pause and remark that it must necessarily strike every intelligent man who can appreciate these beautiful extracts from eminent men of learning of ages

ago, as a something curious, to say the least, that their sentiments find expression nowhere else in this age of Christianity than in the Catholic Roman Church. Could those men once more revisit this earth, they would find in her alone the same doctrine as they themselves held when living in the flesh. This of itself should make all men outside the Catholic Church pause well, before having the presumption to palm off on a too-credulous world the vain and senseless productions of a few modern reformers, as the original Catholic Church in its purity. The Church of England may be a passably respectable Parliamentary institution, but, as to being the Church of Christ in any shape or form, she is a huge swindle and a failure. She is to-day what she always was, and always will be, the creature and the slave of the State, the mere production of a few degenerate and rebellious Catholics, who, when they broke loose from the authority of the true Church, had no power to restrain themselves from going headlong into all kinds of mad religious frenzy. Wherefore, again, the Sacrifice of the Mass is proved by the testimony of antiquity, when Protestants concede the Church to have been pure, to be a real propitiatory sacrifice. Hence the doctrine taught by the Church of England in this Article is both false and heretical.

XXX. THE THIRTY-FIRST ARTICLE—*Continued.*

3rd Conclusion.—“That the Sacrifice of the Mass is most properly and piously offered for the living and the dead.”

For the proof of the truth of this Article of Catholic Faith, I would refer the reader to what has been said already, when treating of the doctrine of purgatory. Any one who examines into the claims of the Catholic Roman Church cannot help but be convinced that she, and she alone, is the true Church of Christ, and is, as St. Paul says (1 Tim. 3: 15), “The pillar and the ground of truth.”

That one and only true Church of Christ has taught,

and does to-day teach, that, according to Divine tradition descending from the apostles, the Holy Sacrifice of the Mass is to be offered not only for the sins, punishments, satisfactions and other necessities of the faithful in this life, but also for the faithful departed who are yet detained in the state of purgation, and who are not as yet so fully purified as to be able to take their places amid the angelic choirs in heaven. St. Augustine, A.D. 395, thus speaks of the death of his mother, St. Monica: "For when the day of her dissolution was at hand, she occupied not her thoughts about the sumptuous covering or embalming of her body; neither did she desire a monument of a singular description or feel any anxiety to be deposited in her paternal sepulchre. Concerning such things as these she gave us no commands; but she was anxiously and ardently desirous,—and of this alone was she desirous,—that remembrance of her should be made at Thy altar, where she had attended without one day's intermission; knowing that from the altar is dispensed the Holy Victim by which the hand-writing that stood against us hath been cancelled." (Tom. 1. lib. 9, Confess. cap. 12, 13.) St. Chrysostom, A.D. 390, says, "It was not unadvisedly *ordained by the apostles*, that commemoration should be made for the dead in celebrating the tremendous mysteries. Because they knew that much gain and much advantage would arise to them therefrom; for when the entire people stand with uplifted hands, when the priest comes forth in the plenitude of his functions and when the tremendous sacrifice is offered, how is it possible that our prayers can fail of propitiating God in their behalf?" (Tom. 5. Homil. 69.) St. Cyril, of Jerusalem, A.D. 310, says, "Then we pray for the deceased holy fathers and bishops; and, in short, for all who are departed this life, in our communion, believing that by the supplication of this holy and tremendous sacrifice which is placed upon the altar, the souls for which it is offered receive the greatest relief. After the same manner we also invoke God on the part of the deceased, although they were sinners; not, indeed, by weaving for Him a crown, but by offering unto Him Christ, who was slain for our sins, that He who is infinite in His bounty may be rendered propitious, both to us and to them." (Catechesi

Mystagog. 5.) In the following beautiful prayer before Mass, composed by the great St. Ambrose, who lived so far back as A.D. 370, the Catholic doctrine of this 19th century is fully expressed—"We also beseech Thee, O Holy Father, on behalf of the souls of the faithful departed, that this great Sacrament of Piety may be to them eternal salvation, perpetual rest, and never-ending joy and felicity. I humbly entreat Thy clemency, O Lord, that the fulness of Thy Divinity may descend on this bread and on this chalice. Grant likewise, O Lord, that as the invisible form and incomprehensible majesty of Thy Spirit in times past descended on the victims of the fathers, so may it now descend on our oblations and convert them into Thy body and blood. Grant, also, that I, Thy unworthy priest, be taught so to handle this so great mystery as that Thou wouldst in Thy Divine mercy deign to accept the sacrifice from my hands for the salvation of all, both living and dead." (Tom. 4, Precatio. prima. missæ.) Numberless testimonies such as these fill the pages of antiquity. Sufficient have been given to invalidate the insolent and pretentious claim of the Anglican Church. The Anglican and Protestant world of to-day entirely forget that Acrius, A.D. 320, was numbered among the heretics for teaching "that the Sacrifice of the Mass was not to be offered for the dead." When they deny the same to-day they are therefore following not the Church of Christ,—but one of the most reckless and abandoned of excommunicated out-casts.

The fourth conclusion—"That the Sacrifice of the Mass is offered unto the glory of God and to the advantage of the Church," is self evident from what has already been said on the three former conclusions. It is plain that it is not possible for man to greater contribute to the glory of God than by ever offering, to the Eternal Father who gave His only Son for our salvation, that same Son as a Eucharistic and commemorative sacrifice, and this by His own command. Nothing can be of more advantage to the Church than to constantly apply, by the unbloody Sacrifice of the Mass, the merits of the bloody sacrifice of the Cross, for the good and benefit of those for whom that bloody sacrifice was offered. From the foregoing is plain the entire falsity of the heretical doctrine con-

tained in this 31st Article of the Anglican Church. It is plain that the Sacrifice of the Mass is all I said it was, and that when this 31st article rejects and vilifies Catholic teaching, the Anglican Church makes herself the laughing-stock of any sensible man, particularly when she claims to be "the original Catholic Church."

XXXI.—THE THIRTY-SECOND ARTICLE.

OF THE MARRIAGE OF PRIESTS.

"Bishops, priests and deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore, it is lawful for them, as for all Christian men, to marry at their own discretion, as they shall judge 'be same to serve better to godliness.'"

It is now, and always was, in the Catholic Apostolic Church, merely a matter of discipline and not of doctrine, that bishops, priests, and deacons are bound, by the divine law, to abstain from marriage. This fact is evident from the Greek priests being dispensed from this obligation by the Church. The Catholic Church deservedly condemns, as absurd in the highest degree and repugnant to sound doctrine, the inferences conveyed by the Anglican Church in this article. There is nothing plainer in Holy Scripture itself than that God exacts obedience, not only to His own laws, but also to the laws of His Church. Among other texts see Prov. 1 : 8 ; 6 : 20 ; Matt. 18 : 17. The true Church of Christ, from the days of the apostles themselves, has always insisted in her laws that those invested with the priesthood shall live single lives, and that candidates for Holy Orders, if married men, shall not be initiated therein, unless they first promise to live therein as though they never had been married.

The doctrine taught by the Anglican Church in this article amounts to a downright absurdity, for it teaches that bishops, priests and deacons can lawfully marry at their pleasure; and, therefore, it teaches that they can

lawfully, at their pleasure, despise the laws of God's Church. It also teaches a most impious and sacrilegious doctrine in maintaining that monks (men likewise bound by a solemn vow of chastity) can also marry at their pleasure. It is obvious, from the practice and teaching of the Anglican Church, that this article refers to monks in the words, "as for all other Christian men." The Catholic Church judges that a life of celibacy in her priests is well calculated both to promote their own greater holiness and to preserve the honour and dignity of their high office. The ministry of the Anglican Church, in order to excuse their own incontinence in giving way to conjugal gratifications, has always, as a matter of course, united in teaching that the marriage of the clergy is conducive to holiness. Anglicans, and Protestants in general, are continually harping on the terrible effects among the Catholic clergy consequent on their not being allowed to marry. They seem to forget that it is a general thing for men to judge of others by their own standard, and that those persons, having no virtue themselves, are the first to deny any virtue in their neighbour. If one-half of the abominations they attribute to the single life of Catholic priests be true, it is, to say the least, little complimentary to that numerous class, even in the Protestant ranks, the single young men and young women, the bachelors, widows and widowers. Condemn the single life of the priesthood and you must necessarily condemn the single life of all these—not a very pleasing topic, say, for a fond father of a grown up family of sons and daughters, to dwell upon. If the married state be the great panacea for the evils alluded to, it is passing strange that the world is every day, through the columns of the press, treated to the most disgusting escapades of hordes of married laymen and married clerical gentlemen. Whether we consider the canons of Holy Church or the weighty obligations of a solemn vow to God; or whether we consider how well adapted is the single life for those who discharge the duties of a priest of God; in either case, the doctrine contained in this article must be rejected by every intelligent man, as perfectly absurd. St. Epiphanius, A.D. 400, says, "Those men who, upon the death of their wives, contract marriage a second time, have never, since the coming of

Christ, been allowed to preach the Holy Gospel of God—because of the superior honour and dignity of the priesthood. And doubtless the Holy Church of God, in observing this custom, is actuated by pure and upright motives. Moreover, she does not receive the husband of one wife, still co-habiting with her; but the man who has remained continent from one wife, or has lived in widowhood—him the Church admits to the order of sub-deacon, deacon, priest, or bishop—and particularly where the ecclesiastical canons are sound and uncorrupted. The priesthood is for the most part composed of virgins, and if not of virgins, at least, of such as lead a single life. But if they who lead a single life be not sufficiently numerous to supply the ministry, then are admitted such as remain continent from their wives, or they who remain widowers after one marriage. For he that has married a second time cannot be admitted to the priesthood; although he who shall have remained a continent widower from the beginning may hold the office of bishop, priest, deacon and sub-deacon." (Haeres 59, Contra. Catharos, et in fine Panarii.) St. Jerom. A.D. 380, says, "The apostles were either virgins, or men who after marriage became continent; and the persons now chosen for bishops, priests, and deacons, are either virgins or widowers, or at least men who remain chaste ever after they have been admitted to the priesthood" (Tom. 3, ad Pamachium.) Anglicans should remember that Catholic priests knowingly and deliberately choose to bind themselves to a life of celibacy. Being free so to do, or not to do, it is simply impertinence on their part to froth and foam as they do. They should ever bear in mind that a pure and virtuous man will never wantonly attribute vice to his neighbour. It is only, as I said above, the depraved and vicious, who, having no virtue themselves, are forever denying virtue in their neighbours.

XXXII. THIRTY-SECOND ARTICLE—*Continued.*

ACCORDING to the canons of the earliest councils in God's Church, the celibacy of the clergy was insisted upon. The Council of Carthage, A.D. 251, decreed, "That they who assist at the administration of the Divine Sacraments, should be strictly continent, in order that they may freely obtain their requests of God, and that an usage taught by the apostles and preserved by antiquity, should be faithfully guarded by us also." The whole council with one voice decreed, "That chastity shall be strictly observed by all who serve at the altar." This canon afterwards was expressly sanctioned and confirmed by the Council of Africa, A.D. 401. (Tom. 1, Conciliorum Concil. Carth.) The Council of Neocæsarea, A.D. 427, decreed, "If a priest marry, let him be deposed from his order." (Tom. 1, Conciliorum Concil. Neocæs. can. 1.) Eusebius, A.D. 350, says, "That such of the apostles as were married before their calling remained continent from their wives after they received the apostleship." (De. demonstrat. Evang. lib. 3, cap. 7.) St. Jerom. A.D. 380, says, "Peter and the other apostles, indeed, (that I may, for the present, concede more than is required,) had wives; but they had taken them at a time when they knew not the Gospel. Upon being afterwards elevated to the apostleship, they relinquished the conjugal privileges. For, when Peter, in the person of all the apostles, saith to the Lord, 'Behold, we have left all things and have followed Thee,' the Lord answered him, 'Amen! I say unto you, that every one that hath left house, or parents, or brethren, or wife, for my name's sake; shall receive an hundred-fold, and shall possess life everlasting.'" (Tom. 3, lib. 1, advers. Jovian.) The impious and sacrilegious doctrine contained in this article, regarding monks being permitted to marry also, at their pleasure, is simply inculcating the doctrine that sin and crime may be lawfully committed at each one's good pleasure. It is a trampling in the mire of the law of God Himself, regarding the payment of vows to God. It is a bold proclamation of open war against heaven. (Hebr. 13: 4.) St. Augustine, A.D. 395, says, "He who would

not have been condemned for marrying shall, if he marry after making the vow to God, be condemned; although he who made no vow may marry with impunity. The latter shall not be condemned, the former is instantly condemned. Why is there this distinction, unless because of the difference in their past states? For, the one was already advanced in evangelical perfection; the other had not, as yet, arrived at that state. So likewise the virgin, who would not, by marrying, have committed sin, if she marry after becoming a nun, shall be accounted an adulteress of Christ." (Tom. 8, Eunarar. in Psalm 83.)

St. Chrysostom, A.D. 590. says, in writing to the Monk, Theodorus: "Marriage is honourable, and the bed undefiled. For, fornicators and adulterers, God will judge. (Heb. 13: 4.) But, to retain the privilege of marriage is not lawful for you; for, having once joined the society of angels, to abandon it, and become fettered with a wife, is to incur the crime of adultery. Though you may frequently call this state marriage, yet, I affirm that it is worse than adultery, by as much as an angel is greater and better than a mortal. On no account, then, allow yourself to be persuaded by any person, saying, the Lord has given no commandment not to take a wife. I confess, I am not ignorant that the Lord forbade adultery, and did not forbid marriage, but He will enter the crime of adultery against thee, if ever—which God forbid—thou settest thy thoughts on marriage." (Tom. 5, Epist. 6, ad Theod.) The Council of Chalcedon, A.D. 451, passed the following canon: "If a virgin dedicate herself to God, and a monk likewise, it is not lawful that they be united in marriage, but if they be found so to do, let them be anathema." (Tom. 1, Conciliorum Concil. Chalced. act. 15.) In one word, if we take the testimony of Holy Writ, the testimony of the early Church, in the canons of her councils both general and particular, and in the writings of her learned men, they give us an overwhelming condemnation of the sacrilegious doctrine in this article. Even natural reason itself tells that we should abstain from such things as are in any way inconsistent with the dignity and duties of one's office. If the sublime dignity and duty of the priesthood be duly considered, then undoubtedly marriage is incompatible

therewith. To pass over many other things, I will mention alone the chief duty of a priest of God, namely, to offer up His most august and holy sacrifice. This, as is evident to every Christian mind, requires the greatest purity of mind and body, as is testified to by all the Fathers of the church. If the Jewish dispensation, as it really did, required that the priest who offered sacrifice to God should withdraw himself from his wife and his home during the time he officiated (Luke 1: 23, 24; Paral. 24: 19), if, under it, none could eat of the loaves of propitiation except those clean from women (Kings 21: 4, 5, 6), how much greater must this cleanliness be on the part of the Christian priest who offers up every day that great sacrifice itself, which was only prefigured in the old law, and which is one with the sacrifice of Christ on Calvary. When we remember that the old law was simply the preparation for Christianity, and when we see how pure and clean the priests should be in it, when offering its sacrifices, surely, to every candid mind, the continual life of purity is a thousand times more required under the new dispensation. Enough is here said to prove the falsity and the impiety taught in this article of the Anglican Church. The Anglican Church, having no sacrifice nor no true and valid priests, may well decry the celibacy of the clergy. Here condemnation should, of itself alone, stamp her as being, in no sense or form, in any way connected with the pure spouse of Christ—the Catholic Church.

XXXIII. THE THIRTY-FOURTH ARTICLE.

OF THE TRADITIONS OF THE CHURCH.

“Every particular or national church hath authority to ordain, change and abolish ceremonies and rites of the Church, ordained only by man's authority, so that all things be done to edifying.”

THE first part of this article is perfectly correct so long as there only is question of particular traditions and rites, which, of their very nature, vary with times and places.

Concerning such things as these, Gregory the First, A.D. 590, says: "In the one faith difference of usages, no obstruction to the Holy Church." (Epist. 41, ad Leand.) St. Augustine, A.D. 395, says: "Let, therefore, the faith of the universal church which is extended throughout the world—like the soul that is within our members—be one; although the unity of the faith be celebrated with different observances, whereby that which is true in the faith is in no wise impeded. For, all the glory of the King's daughter is interior; but those observances which are celebrated after various modes are represented in her vesture—or, to use the words of the psalmist—"In golden borders clothed round about with varieties." (Ps. 44; 14: 14-15.) But yet this vesture of hers should admit of variety only in such a way as that it be not rent by uncharitable strife." (Tom. 2, Epist. 86, ad Casul.) It is plainly the duty of every one to most carefully avoid all rashness and imprudence in changing particular traditions which may have become established by long usage. On this point St. Augustine, A.D. 395, wisely remarks: "The very changing of a custom, even though the change be recommended by its utility, does harm by its novelty. Wherefore, any change that is not useful is consequently injurious, because it creates confusion without conferring advantage." (Tom. 2, Epist. 118, ad Januar.) The latter section of this article, however, carries on its very face the brand of absurdity and sedition. The essential idea of the Church of the Living God, is that she is the one superior and universal teacher and governor of mankind. National, or particular churches, must, by the very nature of the case, be subordinate to the universal Church, otherwise they become rotten branches, without life or vitality. In the temporal order, it would be absurd and seditious to preach the doctrine that it is perfectly lawful for any inferior tribunal to change or abolish what was previously ordained by a superior one, or for it to rashly judge, by its own particular authority, whether these things to be done be good and salutary, which were previously ordained to be done by the general or public authority. Apply this evident truth to the case intended by this section, and any one can see its perfect absurdity. Anglicans pretend great respect for Holy Writ. Let us see what it has

to say on the point before us. The custom was introduced by the Apostles themselves, into the primitive Church, that all Christian women, without exception, married, widows or virgins, should, when assembled for prayer, wear veils. Now, here we have a matter, in itself perfectly indifferent, and one concerning which our Lord had never determined anything, and yet, it was not lawful for the particular Church of Corinth, nor the national Church of Achaia, to change or abolish this custom. Here is the answer of St. Paul to the Corinthians who wished to change this custom: "But, if any man seem to be contentious, we have no such custom, nor the church of God." (1 Cor. 11: 16). Again, a decree passed by the ordinary ecclesiastical authority, and therefore merely a human authority, prohibited the Gentile converts from eating food and things strangled. Now, was it permissible for any or all of the particular Gentile churches to change or abolish this custom? By no means was such a thing lawful, but, on the contrary, they were obliged to observe it carefully, as is evident from Acts 15: 41; 16: 4. St. Augustine, A.D. 395, says: "Whatsoever the Catholic Church openly practices throughout the world, it is the extreme of insolence and madness to dispute but that it should be so." (Epist. 86, ad Januar.) We have in this article a strong endeavour, made by the Anglican establishment, to convince ignorant people that a national church can be independent in the face of the universal church. This is their chief contention in order to smooth over the mistake and crime of their separation from the Roman See. It is the same old ruse of all heresy to make the church the slave of the State. The moment the Church of England separated from the Roman See, that moment she became purely national, and therefore without union in any form with the true Church of Christ. Considering the faulty work done by the framers of her constitution, the Anglican Church would be a somewhat respectable institution, as the world goes, provided there only was an English God and Christ. As it is, she is, and can be, nothing more than one of the departments of England's Parliament. Her chief function seems to be to provide for poor gentlemen's sons. Wipe England out of the map of the world,

and at that instant the Anglican Church dies an inglorious death. Yet this is the puny creature called, by otherwise intelligent men, "the Catholic Church in its original purity." The contention that particular or national churches are independent in the face of the universal church, destroys the very constitution of the church founded by Jesus Christ. Wherefore this Anglican article of faith is also false and heretical and renders her distinct and separate from the Catholic Church from the beginning.

XXXIV. THE THIRTY-SEVENTH ARTICLE.

OF THE CIVIL MAGISTRATES.

"The Queen's Majesty hath the chief power in this Realm of England, and other her dominions, unto whom the chief government of all estates of this Realm, whether they be ecclesiastical or civil, in all causes doth appertain, and is not nor ought to be subject to any foreign jurisdiction. The Bishop of Rome hath no jurisdiction in this Realm of England."

THE comparing of the whole Anglican system with the teaching of antiquity must necessarily show to every unbiassed mind the entire falsity of that system. This comparison also shows that between the Catholic Church of the 19th century and the Catholic Church from the beginning, there is not even the least difference in faith or teaching. I should strongly recommend to our Anglican brethren to follow up this line of examination, and in doing so they cannot fail to be convinced that their vaunted church is, after all, but an heretical and schismatical human institution. This 37th article of the Church of England may be reduced to the three following propositions: 1st. The Bishop of Rome has no jurisdiction in the realm of England; 2nd. Ecclesiastical causes pertain to the jurisdiction of those who hold the royal power of that kingdom; 3rd. England is not nor ought to be subject to any foreign jurisdiction. The first of

these propositions is directly contained in the express words of this 37th article; the second and third are the logical deduction from this paragraph. "The Queen's Majesty hath the chief power in this realm of England and other of her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth pertain, and is not nor ought to be subject to any foreign jurisdiction."

Now, when we compare the first of these propositions with the teaching of antiquity, it will be found, as clear as the sun in the heavens, that the Catholic Church, the true spouse of Christ, has ever and always taught: 1st. That Peter was the chief pastor of the Church by divine appointment, and Christ's Vicar upon earth. 2nd. That Peter received the office of chief pastor for himself and his lawful successors. 3rd. That the Bishops of Rome are the lawful successors of Peter in his office of chief pastor. To prove these Catholic statements, beginning with the last, I shall adduce the testimony, in the first place, of certain Latin Fathers of the first 600 years. Anglicans all admit the truth and purity of the Catholic Church during that period. St. Optatus, who lived A.D. 365, writing to Parmenianus on the schism of the Donatists, says, "You cannot deny that you know the Episcopal chair was first established in the City of Rome by Peter; that in it he sat as head of all the Apostles, whence he was also called Cephas; that by means of this one chair unity was to be preserved amongst all; so that he would now be a schismatic and a sinner who would set up any other chair in opposition to the chair of unity. Peter, therefore, was the first who sat in the chair of unity, which is the highest of honours. To him succeeded Linus," etc. Then, after enumerating the occupants of the Holy See down to his own time, St. Optatus continues: "To Damasus succeeded Siricius, our associate and friend, who occupies it at the present day, with whom we, and the entire world, corresponding by circular letters, are united in strict communion. Let you now, who would fain arrogate to yourselves the Holy Church, prove the origin of your chair." Further on the same St. Optatus, rebuking the chair of Victor of Garbia, says, "If Victor were required to state where he would establish his chair, he could

neither point out a person who preceded him there, nor show any chair unless one of pestilence. And pestilence buries amongst the damned, those who perish of its virulence. Hell is known to have its gates, against which the Scriptures tell us that Peter, who is our Prince, received the keys of salvation when Christ said to him, 'I shall give to thee the keys of the kingdom of Heaven, and the gates of Hell shall not prevail against them.' How comes it, then, that you strive to usurp the keys of the Kingdom? You who, by your presumption and audacity, sacrilegiously war against the chair of Peter." (St. Optatus adver Parmenianun, lib. 2). St. Jerome, A.D. 380, in his epistle to Pope Damasus, writes as follows: "As the East, seized with its inveterate religious mania, and distracted by internal dissensions, tears into shreds the seamless garment of Christ woven from the top throughout; and as foxes so prey upon the vineyard of the Lord, that amidst the broken cisterns that hold no water, it is difficult to trace out the fountain sealed up, and the garden enclosed, I have, therefore, resolved to consult the chair of Peter, and the Faith lauded by the mouth of the Apostle, and now to demand food for my soul from that source whence I have already received the vestments of Christ. * * Therefore, though your greatness awe me, your humanity invites me. From the priest I demand the victim of salvation; from the pastor the protection of the sheep. I speak with the successor of the fisherman and the disciple of the Cross. Seeking Christ before all things, I am associated in communion with Your Holiness, that is, with the chair of Peter, upon which rock I know the Church is built. Whosoever eateth the Lamb out of this house is a profane man. Whosoever is not within the Ark of Noah shall perish amidst the deluge." (St. Jerom. Epist. ad. Pap. Dam.) St. Augustine, A.D. 395, when speaking of the different considerations which kept him in the Catholic Church, says, "The succession of pastors from the chair of the Apostle Peter, to whom our Lord, after His resurrection, committed the feeding of His flock, down to the present Bishop, keeps me in it." (St. Augustine, Contra. Man. Tom. 6). Again, writing to Generosus, he says, "For if the order of Episcopal succession be regarded, with how much more certainty and real security for salvation do

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we reckon from Peter, to whom, as representative of the entire Church, our Lord said, "Upon this rock I will build My Church, and the gates of hell shall not prevail against it." After enumerating the different Bishops of Rome from St. Peter, the same St. Augustine continues, "But even if into this long line of bishops succeeding each other from Peter to Anastatius, who now occupies the Holy See, another Judas should contrive to creep, yet that would not prejudice the Church, or her conscientious children, to whom our Lord, providing for such calamity when speaking of wicked bishops in St. Matt. 23 : 3, saith, 'Whatsoever they command, observe, but whatsoever they do, observe not, for they preach and practice not.'" (St. Augustine, Tom. 2, Epist. 165, ad Generosum.)

XXXV. THE THIRTY-SEVENTH ARTICLE.—

(Continued.)

THE primacy of Peter and his lawful successors in the See of Rome has always been recognized as residing in the very essence of the true Church of Christ. Take from the Church the Papacy, and her very existence is blotted out. Peter is the rock, the foundation on which the entire edifice stands. All antiquity testifies to this truth. I have already given some unanswerable references to this matter, and shall now continue to show from the same source, the absolute falsity of the heretical doctrine taught by this 37th Article of the Faith of the Church of England. St. Cyprian, A.D. 250 in his treatise on the unity of the Church, exposes, in beautiful terms, the wiles of Satan. He thus writes, "Did Satan, on seeing his idols abandoned, and his seats and temples deserted by a people of too much faith, invent any new fraud, whereby to deceive the unwary, under the title of the Christian name? Yes, he invented Heresies and Schisms, whereby to subvert the Faith, corrupt truth, and rend asunder

unity. Those, whom he cannot detain in the blindness of the old way, he encompasseth, and misleadeth them in the mazes of a new path. He snatches men from the Church, and while they imagine themselves to have approached the light, and escaped the darkness of the world, he again spreadeth other darkness over the ignorant minds in such a manner, that they, not holding by the Gospel of Christ, and its observance and law, may yet call themselves Christians, and though, walking in darkness, may imagine they have light, owing to the blandishments and deception of the adversary, who, to use the words of the Apostle, 'Transformeth himself into an angel of light,' and setteth forth his ministers as the ministers of justice. Thus they go on boldly, imposing night for day, death for salvation, despair under the semblance of hope, perfidy under the pretext of faith, Antichrist under the name of Christ, in order that, by propagating plausible falsehoods, they may frustrate truth by subtility. This is the case, most beloved brethren, so long as people do not return to the fountain of truth, or seek the head, or preserve the doctrine of our Heavenly Master. Which things would each weigh, there would be no need of long tracts and arguments. The proof the right Faith is easy by the compendious method of truth. Our Lord thus addresses Peter, 'I say to thee thou art Peter, and upon this rock I will build my Church, and the gates of Hell shall not prevail against it.' 'And I will give to thee the keys of the kingdom of Heaven,' etc. And again, after His resurrection, our Lord said to the same Peter, 'Feed my sheep.' Upon him alone He builds His Church,—to him He commits the feeding of His sheep. And although, after His resurrection, our Lord bestows on all the Apostles an equal power, when He says: 'As the Father hath sent me, I also send you,' etc., yet, in order to manifest unity, He established one chair, and ordained of His special authority that the origin of its unity should spring from one possessor. The other Apostles, as well as Peter, were, it is true, endowed with an equal fellowship of dignity and power; but the beginning proceeds from unity. The *Primacy* is given to Peter, in order that the unity of the Church and the chair of Christ should be manifest.' * * Can he who doth not hold the unity of

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the Church, believe he holdeth the Faith? He who opposeth and withstandeth the Church, who forsaketh the *Chair of Peter*, upon which the Church is founded, can he trust that he is in the Church?" (St. Cyprian, de Unit. Eccl.) In his epistle, respecting the five schismatic priests, of the faction of Felicissimus, the same St. Cyprian says—"God is one, and Christ is one, and His Church is one, and the Chair, founded upon Peter by the word of our Lord, is one. To establish any other altar, or frame any other priesthood, is not possible. Whosoever gathereth elsewhere, scattereth. Whosoever is instituted by human frenzy, to the disarrangement of the Divine harmony, is adulterous, impious and sacrilegious." (St. Cyp. Epist., de quinque, Presbyt. Schis.) In his 45th epistle to Pope Cornelius, St. Cyprian calls the Roman Church "the root and mother of the Catholic Church." St. Augustine, A.D. 395, when writing to Pope Innocent, in conjunction with the Fathers of the Council of Milevis, says—"As our Lord, by a gift of His special grace, hath placed you in the Apostolic Chair. . . . deign then, we beseech thee, to apply thy pastoral care to the great dangers of the infirm members of Christ; for a new heresy, a most dangerous tempest of the enemies of the grace of Christ, hath begun to rage, etc." (St. August., tom. 2, Epist. 92). St. Chrysostom, A.D. 390, says—"For what cause likewise did the Son shed His blood? Certainly that He may gain those sheep, the care of which He committed to Peter and his successors." (St. Chrysos. de Sacerdot., tom. 5, lib. 2.) St. Cyril, A.D. 310, explaining those words of St. John, "Lord, to whom shall we go, thou hast the words of eternal life?" observes—"Through him alone, who was exalted above the rest, they all make answer. It was, therefore, an act of prudence becoming Saints, to confer on him, who was superior in *place* and *rank*, the part of answering in the name of all." (St. Cyril, lib. 4, Com. in Joan.) Theodoret, A.D. 450, writing to Renatus, a Roman priest, says—"They have stripped me of my priesthood, and they now cast me out of the city, reverencing neither my old age nor my grey hairs nurtured in piety. Wherefore, I beseech you to prevail on the Most Holy Archbishop (of Rome) to use his Apostolic power, and command me to hasten to your council; for that

Most Holy See hath, on many accounts, the headship over the churches spread throughout the whole world." (Theodoret, Epist. ad. Ren. Presbyt. Rom.) It would be easy to give other innumerable extracts from the early Fathers. These are sufficient to show the truth of the Catholic doctrine, in opposition to the heresy of this 37th article.

I shall next refer to certain Councils of the Church on the same subject, confining myself, as I have hitherto done, for the proof of Catholic doctrine and the refutation of Anglican heresy, rather to the testimony of antiquity than to any scriptural or theological proofs of the same.

XXXVI. THE THIRTY-SEVENTH ARTICLE—

Continued.

AFTER having given a few, from the numerous testimonies of the early Fathers, on the primacy of Peter and his successors, in the See of Rome, I shall now refer to the action of some of the great Councils of the Church on the same subject, as opposed to the doctrine of the Church of England, in this 37th article. It is a plain and evident fact that no Council of the Church can add to, or take from, the deposit of Faith, once delivered to the saints. The Christian law was a perfect law when it came from the hands of our Blessed Lord. When the Church has ever, in Council, or otherwise, made a more explicit declaration of what is contained in the deposit of faith, she has by no means added anything new to what was first delivered. No more than a judge on the bench can be said to make a new law every time he gives judgment on a case coming under the same statute. The Council of Nice, A.D. 325, in which was defined the full and consubstantial divinity of the Son of God against the great Arian heresy, made no formal decree on the primacy of the See of Rome, for the simple reason that the universal belief of the Church thereon had not as yet been seriously assailed. It, how-

ever, sufficiently defined that primacy, according to the wants then existing, by the very fact of the approval it gave to Pope Sylvester, then reigning, of his bestowing and preserving *by virtue of his own proper authority* the rights and privileges of the other patriarchs, namely, those of Alexandria and Antioch. It likewise sufficiently defined that primacy by the fact that the Fathers assisting thereat sent to the same Pope Sylvester an epistle asking His Holiness to kindly ratify and approve of the canons they had enacted. (Tom. i Conciliorum, epist. ad Sylvest.) The Council of Chalcedon, A.D. 451, in which the Eutychian Heresy, maintaining but one nature in Christ, was condemned in a more explicit and decided manner as was then requisite, affirmed the primacy of Peter in his successor, Pope Leo. In the first session of this Council the Vicars of Pope Leo declared in more precise terms the power of the Roman See. Paschasinus, the Vicar of His Holiness, said before the assembled Fathers, "We hold in our hands the precepts of that most holy and apostolic man, the Pope of Rome, who is the head of all the churches whereby his apostleship hath deigned to command that Dioscorus, Archbishop of Alexander, shall not sit in the Council; but be suffered to come in that he may obtain a hearing. This precept we must observe. If, then, Your Highness so direct, let him retire, otherwise we withdraw." A little after it may also be read: "Lucentius, a Vicar of the apostolic chair, said, 'he, (Dioscorus), must account for the judgment he pronounced; for when he possessed not the office of judge, he surreptitiously crept into it, and had the audacity to hold a synod without the authority of the apostolic chair, a thing that never has been and never could be lawfully done.'" The third act of this Council, containing the sentence passed against Dioscorus, read thus:—"Wherefore, the most holy and blessed Leo, Archbishop of great and ancient Rome, hath through us and the present holy synod, together with the thrice blessed and all praise-deserving Apostle Peter, who is the root and pillar of the Catholic Church, and the foundation of the true faith, stript him (Dioscorus) of his Episcopal dignity, and also removed him from the discharge of all sacerdotal duty." Immediately after, it is said in this third article of the Council, Anatolius, Archbishop of

Royal Constantinople, delivered himself thus : " Knowing all the particulars of the acts of the Apostolic Chair, I willingly agree to the sentence of condemnation passed upon Dioscorus, formerly Bishop of the great City of Alexandria." After the other fathers had subscribed to the sentence, then Paschasinus, Vicar of Pope Leo, thus concludes : " I, Paschasinus, Bishop of the Church of Lilybœum, presiding over this holy synod, in the stead of the Most Holy and Apostolic Leo, of the City of Rome, Pope of the Universal Church, have subscribed to the condemnation of Dioscorus, with the consent of the Universal Council." (Tom. Conciliorum, Concil. Chalced. Act 3). The Council of Florence, A.D. 1438, with still greater precision and clearness, defined the Primacy of the See of Rome. In the last session of this Council it was thus decreed : " We, moreover, define the Holy and Apostolic See, and the Roman Pontiff, to be possessed of the primacy over the entire world ; that he is the successor of the Blessed Peter, Prince of the Apostles, that he is the true Vicar of Christ, head of the entire Church, and father and teacher of all Christians ; that to him, in the person of the Blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing and governing the Universal Church, even as it is contained in acts of the Œcumenical Councils and the Sacred Canons." (Tom. Conciliorum, Concil. Flor. Sess. 8.) The Council of Constance, A.D. 1414, condemned as heretical the doctrine of Wickliff, which was comprised in some forty-five articles, or propositions, of which the forty-first was this : " It is not necessary unto salvation to believe that the Roman Church is supreme among the other churches." Were one to give a tithe of the testimonies on the primacy as well from the Fathers as the Councils of the Church, both general and national, a large volume would be required to contain them. Sufficient proof has been given to convince every candid mind that when the Church of England denied, by this 37th article, the primacy of Peter and his successors in the See of Rome, it thereby made itself a more heretical and schismatical human institution. It denied what was plainly the doctrine of the Catholic Apostolic Church from the beginning, and by that denial separated itself from the Mystical Body of Christ, the real

and vital union with which is absolutely necessary to secure from Christ the benefits annexed to the Christian dispensation.

XXXVII. THE THIRTY-SEVENTH ARTICLE.—

Continued.

THE Catholic Apostolic Church, from her very constitution, given to her by Christ Himself, must necessarily be a perfect spiritual kingdom, and must, therefore, possess within herself all power and authority to regulate all matters pertaining to her spiritual jurisdiction. Whatever is purely spiritual, or has a spiritual end involved, comes naturally within her jurisdiction, and no earthly tribunal can lawfully meddle with such things, in so far as they are spiritual. This power and authority being in the very essence of Christ's Church, they cannot possibly become the prerogatives of any mere secular rulers. To attempt to make them such, as does this 37th article, is to destroy, as much as in man's power, the Catholic Church, and to make of her a mere human institution,—the creature and the slave of the State. It is also to deny the constant belief of the old Anglo-Saxon Church, which was always one in doctrine with the Roman See, from the time of Pope Gregory, A.D. 590, down to the Reformation in the 16th century.

That the Anglo-Saxon Church fully recognized the supremacy of the Roman Pontiff in things spiritual is evident, among other very numerous testimonies, from the profession of faith made by all the bishops, at the Council of Cloveshoe, held in the eighth century, under the Archbishop of Canterbury. That profession of faith was as follows:—"Know that the faith which we profess is the same as was taught by the Holy and Apostolic See, when Pope Gregory the Great sent missionaries to our fathers." (Wilk, page 162). Were this second proposition true, it would destroy, not only the Church in Eng-

land, but the Catholic Church at large, for it strikes at what resides in the very essence of the Church's constitution.

The testimonies which I have already given on the truth of Catholic teaching, on the supreme spiritual jurisdiction of Peter and his lawful successors in the Roman See, are of such a nature as should convince every candid mind that when the Anglican Church denied the Primacy, she denied what was universally believed by the Church Catholic from her infancy. St. Optatus, St. Jerome, St. Chrysostom, St. Cyprian, St. Augustine and Theodoret form a phalanx of deep and acute minds, than which none superior have yet left their mark on the history of the world.

If we add to the testimony of Holy Scripture and of these learned Fathers, the testimonies of the numerous councils held, and if to these we add the fact that the Popes of Rome have always exercised the uncontrolled privilege of creating, restoring, and of suspending Bishops in all parts of the world; of passing judgment on matters involving persons of the highest earthly dignity, then there can exist no reasonable doubt but that the Primacy of the Roman See was universally recognized and firmly established from the very first ages of the Church. That Primacy, which the Anglican Church denied to Peter and his successors, the Popes of Rome, she sacrilegiously handed over to her mere temporal rulers, and by so doing reduced herself to the condition of abject slavery. True liberty consists of subjection to *legitimate* authority,—slavery, in subjection to usurped authority. Britons, whose constant refrain is,—“we never shall be slaves”—are, after all, subject to the worst kind of bondage,—spiritual bondage. As a specimen of the humiliating and galling chains which poor Anglicans have to kiss, I here give a few extracts from that degrading and infamous law—“The Law on the Royal Supremacy.” “We decree that the Queen now hath, and that she, her heirs and successors in the Royal dignity, shall have, from henceforth, full power of nominating and substituting whatsoever persons they please; which persons acting in the stead, and by their authority, shall exercise the same ecclesiastical jurisdiction according to their (the Royal)

pleasure ; shall visit individuals, punish heresies, schisms, errors and abuses ; or exercise any other right or power which ever could or ought to be exercised by any Ecclesiastical Magistrate." It is further decreed,—“That the clergy shall not assemble in any Synod on letters or mandates, other than the Royal letters and mandates ; neither shall they pass or execute any Canon, Law, Synodal, or Provincial Constitution, without the express consent of Her Majesty and her license for the making, promulgating, or executing of such canons, under penalty of imprisonment and fine, to be imposed at the Queen's pleasure.” It is decreed, “that no one shall go out of the kingdom, and territories of Her Majesty, to any visitation, convocation or congregation, which shall be holden on the cause of religion ; but that all such shall be holden by Royal authority within the kingdom.” It is moreover decreed, “that the bishops shall not be created, by the nomination, or choice of any person or by any authority other than the Royal authority ; neither shall they hold or exercise episcopal jurisdiction and authority, unless at the pleasure of the Queen ; neither is their authority derived otherwise than through her, and from Her Royal Majesty.”

If in the face of these impious *usurped* laws Anglicans say “they are free men,” it is plain to the world that they know not in what true liberty consists. The very constitution of Christ's Church absolutely prevents such authority as is here claimed for mere temporal rulers, to be in any other hands than those of her own legitimate pastors. The self-same law governs the Christian Church, and was laid down by God himself for the Jewish synagogue. “The lips of the priest shall keep knowledge, and they shall seek the law at his mouth.” (Deut. 17: 8-10.) To say the least, it is more becoming, and preferable in every way, that authority such as this should be exercised by a man whose very profession qualifies him to exercise it for the general good, than it should in the hands of one whose sex itself (the Holy Scripture being witness) disqualifies her from meddling in ecclesiastical matters. St. Ambrose, A.D. 390, in the end of his oration against Auxentius, says, “We must render to Cæsar the things that are Cæsar's, and to God the things that are God's. Tribute belongs to Cæsar, this we do not deny. The

Church belongs to God; therefore it should not be handed over to Cæsar, for the Temple of God cannot become the right of Cæsar. * * * A good emperor is within the Church, not above it. He endeavours to aid, not to coerce her." (Epist. ad. Auxent.) St. Athanasius, A.D. 320, says, "For if this be the judgment of bishops, what has the emperor to do with it? But if, on the other hand, these decisions be concocted under the menaces of Cæsar, what need have men of the title of bishops? When, since the beginning of time was the like heard of? When did the decision of the Church receive its force from the emperor, or when was the like recognized as a decision?" (Epist. ad. vit. solit. Agent.) In the same epistle St. Athanasius says to the Emperor Constantius, "I beseech thee, and remember that thou art mortal—dread the day of judgment,—preserve thyself pure against that day,—meddle not with ecclesiastical matters, neither dictate to us on such subjects; but rather learn these things of us. To thee God has committed the imperial sway; to us he has entrusted what appertains to the Church. And as he who would traitorously decry your authority, as emperor, disobeys the divine ordinance; so in like manner, do you beware, lest arrogating to yourself what belongs to the Church, you become guilty of a heinous crime. 'Render,' saith the Scripture, 'to Cæsar the things that are Cæsar's, and to God, the things that are God's.' Therefore, it is not lawful for us to possess temporal dominion; neither have you, oh emperor, power over the incense, and sacred things." (Epist. ad. vit. solit. Agent.) Wherefore from the above the complete falsity of the 37 article is again apparent to every candid and unprejudiced mind.

XXXVIII. THE THIRTY-SEVENTH ARTICLE.—

(Continued.)

THE falsity, nay, even the glaring absurdity, of this 37th article, is evident to every man who has intelligence

sufficient to grasp the proper *idea* of the Church founded by Jesus Christ. That Church, by the very essence of its constitution, must of herself have power and authority of an organized body. Being a perfectly organized body, she has her own central principle of life and action, which is Christ Jesus, whose mystical body she is. Christians, then, must draw their spiritual life from that central principle of life—Christ through His mystical Body—the Church. To do so, it is plain, they must be in union with, or under, the spiritual jurisdiction of the Church. As individuals draw their natural life through the human race from Adam, its founder, so also do individual Christians draw their supernatural life through the Church from Christ, her founder. Wherefore they who break that bond of union existing between Christ and the Church by withdrawing from her jurisdiction, lose the very source of all their supernatural life and action. The Anglican Church in this 37th article broke that bond of union between Christ and the Church. Wherefore she has been guilty of the terrible crime of schism, and is consequently fully accountable for all her subsequent heresies. Her denial of the universally admitted spiritual jurisdiction of the Popes of Rome has made her a *Branch*, if you will; but a withered and rotten branch, on account of her separation from the parent stem. It has become somewhat fashionable with certain of our Anglican brethren to absurdly proclaim that the Church in the British Isles never acknowledged the jurisdiction of the Roman See. In doing so, they seem to forget that their groundless assumption flatly contradicts the whole history of the Anglo-Saxon Church; the history of the thirty-nine articles, and the history of the law "on the Royal Supremacy." In this, however, they are as generally correct as they are when they likewise claim the great apostle of Ireland to have been a thorough-going Protestant. Here, too, they seem to forget that St. Patrick was a man of too great brain, intelligence, and solid piety to have followed (had he lived when Protestantism became the rage) what, in no *possible* shape or form, can, after all, be called *Religion* in the true sense of that term. However, this by the way. Leo the Great, A.D. 440, says, "Whoever imagines

that the supremacy is to be denied to Peter, can in no wise derogate from his dignity; but, inflated with the spirit of pride, that man plungeth himself into hell." (Epist. 89, ad. Epis.) St. Cyprian, A.D. 250, asks, "Can he who forsakes the chair of Peter, on which the Church is founded, be sure that he is within the Church?" (De unit. Eccl.) As a specimen of that denial of Rome's jurisdiction over the Church in the British Isles, claimed by certain Anglicans, of more presumption than sound knowledge, I here give an extract from the venerable Bede, A.D. 720, whose authority is above suspicion. Speaking of a council held in the seventh century, to settle the dispute on the observance of Easter, he says, "Vilfridus, a priest, argued thus against Colmanus, a Scotch bishop: 'But if you, and your associates, disdain to follow the decree of the Apostolic See (Rome), nay, of the universal church, and these, too, confirmed by Holy Writ, doubtless you are guilty of sin. For, even admitting that your fathers were holy men, why should the few of them from one corner of a remote island be preferred to the Universal Church of Christ, spread throughout the world? And could your Columba, nay, and ours too, if he were of Christ, however holy, and adorned with virtues, be preferred to the most blessed Prince of the Apostles, to whom our Lord saith, "Thou art Peter, and upon this Rock I will build my Church, and the gates of hell shall not prevail against it," and, "I will give to thee the keys of the kingdom of Heaven."' King Osvin, who was present, then said, 'Colmanus, were these things really said to Peter by our Lord?' Colmanus answered, 'Verily, they were, O King.' The King then said, 'Can you produce any proof of such great power having been bestowed on your Columba?' He answered, 'None.' And again the King said, 'Do you both agree that these things were said to Peter, as the Prince, and that the keys of the Kingdom of Heaven were given to him by our Lord?' They answered, 'Yea, both.' Then the King concluded thus,—'And I say unto you, that he is the door-keeper to whom I am unwilling to oppose myself; but his decrees, to the best of my knowledge and ability, I am desirous of obeying in all things, lest, perhaps, on coming to the gates of the king-

dom of Heaven, there should be no one to open them for me, he being averse who is proved to hold the keys." (Eccl. Hist. lib. 3, cap. 25). The Provincial Council of Cloveshoe, held in England in the eighth century, acknowledged in its acts the jurisdiction of the Roman See over the Anglo-Saxon Church. This Council, under the presidency of the Archbishop of Canterbury, was opened by the reading, in both English and Latin, of two documents, "from the Apostolic Lord, the Pontiff, held in reverence by the whole world, the Pope, Zachary." In these documents Pope Zachary admonished the Anglo-Saxon inhabitants of Britain, he expostulated with them, and exhorted them, and finally he threatened to cut off from the communion of the Church, by a sentence of excommunication, all who should despise his warning, and persist in their wickedness. The Fathers of the Council promptly obeyed the Roman Pontiff, and passed the decrees necessary to meet his wishes. (Anglo-Saxon Antiq. page 150). No less than eight Anglo-Saxon Kings are recorded in history to have paid their respects in person to the Roman Pontiffs. Those who could not do in like manner, took care to solicit the Papal Benediction through their ambassadors. (Epist. Coenulphi, ad Leon Pap.) When Pope Agatho, A.D. 680, became alarmed for the Anglo-Saxon Church, on account of the fast-spreading Monothelite heresy, he required (and was promptly obeyed) Theodore, Archbishop of Canterbury, and his suffragan Bishops, to subscribe to a profession of faith in the first five General Councils, and to the condemnation of the Monothelite heresy, which was passed by Pope Martin, A.D. 649. This they did through the Papal deputy, John, Abbot of St. Martin's, who also subscribed with the Bishops, from whom he received a copy of the acts, which he forwarded to Rome. (Beda. Eccl. Hist. lib. 4, cap. 18.) These, and hundreds of other similar testimonies, completely disprove the groundless assumption, "That the Anglo-Saxon Church did not recognize the Primacy of the Roman See." Anglicans who make this assertion forget entirely that if what they say were true, then, never, in her whole history, was the Church in England in union with the Church founded by Jesus Christ. From what has been said on this 37th article, it follows that it was principally in it

that the Anglican Church became both schismatic and heretical, as it contains the rock, as it were, on which she suffered ship-wreck. Having become a schismatic and heretical institution she has thereby broken loose from that bond which binds all Christians to Christ through His Church ! Wherefore, she can no longer draw any spiritual life from that central and only source of spiritual life—Christ Jesus Himself.

Hence, it is evident that this 37th article is essentially false and heretical, and contradicts the constant teaching of all antiquity. It is directly opposed to the very essence of the constitution given by Christ to His Church. It would, if true, make her merely the slave and puppet of the State. Could the Church be subject to the mere temporal ruler, as this article says she is, she would deserve nothing but the supremest contempt from every intelligent man. The teaching of the Anglican Church in this article is consistent in a mere human institution, but it never had any part in the teaching of the one true Church of Christ, who, always and everywhere, has repudiated the intermeddling of the civil power in whatever is peculiar to herself. Therefore, it follows from the little that has been said on this important question, 1st, That Peter and his lawful successors, the Popes of Rome, are, by divine appointment, chief pastors of Christ's Church. 2nd, That all spiritual matters pertain to their exclusive jurisdiction alone, and, 3rd, That England, in withdrawing from their jurisdiction and setting up the Anglican Church in opposition, has simply cut herself off from all vital union with Christ Jesus Himself, and has, in her National Church, so-called, simply a mere human institution, forming in no possible way a branch of the true Church, much less being "the Catholic Church in its original purity."

CONCLUSION.

THE manifest heresy and schism contained in the different articles of the Anglican faith, so briefly examined in

these short papers, are in perfect conformity to the nature of a mere human institution, but they are essentially repugnant to the nature of the Church founded by Jesus Christ. The Church of England is purely national, and therefore cannot possibly be in any shape or form part or parcel of the Holy Catholic Church. She is the creature of England's Parliament, and is as much a department of the same as is the civil service itself. By her separation from Catholic unity in the 16th century, she lost all spiritual life and action, for she then withdrew from their only source and cause—Jesus Christ Himself. Anglicans, taken as they are, a mere collection of individuals, are a most respectable body of people as the world goes; but as far as being a Church in the proper sense of that word, the Anglican Church is a delusion and snare. This truth is plain from the little I have said on the points of doctrine peculiarly her own. The testimonies I have given from the early Fathers, (and which can be easily verified by a reference to their original writings), must carry conviction to every unbiassed mind. These prove conclusively that the doctrines held by the Anglican Church, as the pure unadulterated work of God, were unheard of in the Christian world in the ages wherein Anglicans confess the Church to have been free from corruption. The belief of these early Fathers is still the belief and teaching of the Catholic Roman Church alone. Had I time and space to take each point of doctrine separately and examine them in their scriptural, theological and historical bearings, I would publicly defy any member of the Anglican communion, lay or cleric, to disprove the teaching of the Catholic Roman Church. As it is, I challenge any of them to take my statements of Catholic doctrine, with the proofs and references I have given, and logically prove that one or all are false and groundless. The absurd claim of the Anglican Church as being the original Catholic Church in its purity, may well pass with persons either unable or unwilling to enquire into the matter; For others it can excite only a smile of ridicule and pity. I leave it to every fair-minded man to say if I have not completely disproved that absurd claim, if what I have said be true. That it is false in any essential particular, I defy any one in the Anglican communion or out of it, to

prove before a discerning public. I can speak thus independently because, thank God, I belong to that Church which alone possesses the truth in its fulness and integrity, and having the truth I know that no man, no matter how learned soever he may be, can disprove truth by falsehood. Catholics have brains and intelligence, and since truth is as natural to the intellect as light is to the eye, they are, to say the least, just as capable of discerning it as are the enemies of the Church. Will any or all of those rev. Anglican clergymen of Toronto, who a short time ago urged the unfounded claims of their Church in the columns of the *Toronto Mail*, be kind enough now to make good their claim in the face of the truths I have advanced in these short papers? I know there are many anxious souls pining for light on the important and momentous question before us. These gentlemen, from the very position they hold, as ministers of Him who came to enlighten the world, are supposed to be ever able and willing to come to the rescue of those in search of the knowledge necessary for eternal life. In the name of all such I ask these rev. pastors of souls for their true food—the bread of truth. I would, however, respectfully remind these rev. gentlemen that when I ask bread for these famishing souls I ask for true bread,—and not a stone.

In now taking my leave of the kind reader I beg to say that in what I have written I have endeavoured to avoid everything calculated to wound individual feeling. If, perchance, I have unconsciously said aught so to do, I beg the kind forgiveness of each one. For Anglicans, as individuals, I have nothing but consideration and respect; for Anglicanism, as a system of religion, I have nothing but scorn and contempt, because I am positively certain that it is but a snare and a sham. On behalf of the one only true Church of Christ in this world, the Catholic Roman Church, I respectfully ask an impartial study of her doctrines and claims. I have no hesitation in saying, that if the Catholic Roman Church alone is not the only true Church of Christ then Christianity is a perfect farce and Christ was nothing but an impostor. To the man who studies the question of religion there can be no other alternative than Catholicity on the one hand, or open and avowed Atheism on the other. Anglicanism, with all its

pretensions, is only a phase of Protestantism, and Protestantism itself, in its ultimate and logical conclusion, is simply pure and unadulterated infidelity. I glory in being an humble member (although a most unworthy one in every respect) of that Church of the present and the past—the Catholic Roman Church; and, knowing its absolute truth and beauty, I can only pray that Anglicans and others may be led by degrees, by a kind Providence, to have their eyes opened to that truth and beauty, and that they may once again return in repentance to that kind Mother whom their ancestors, in the 16th century, forsook in a moment of madness and frenzy.

I am, respectfully,

THOMAS DAVIS, Priest.

Madoc, Ont., Nov. 1st, 1887.

